

# **NAISHKARMYASIDDHI**

*By Suresvaracharya*



*Volume 2*

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# **TOPIC 19 TO 23**

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***Verse 42 to 78***

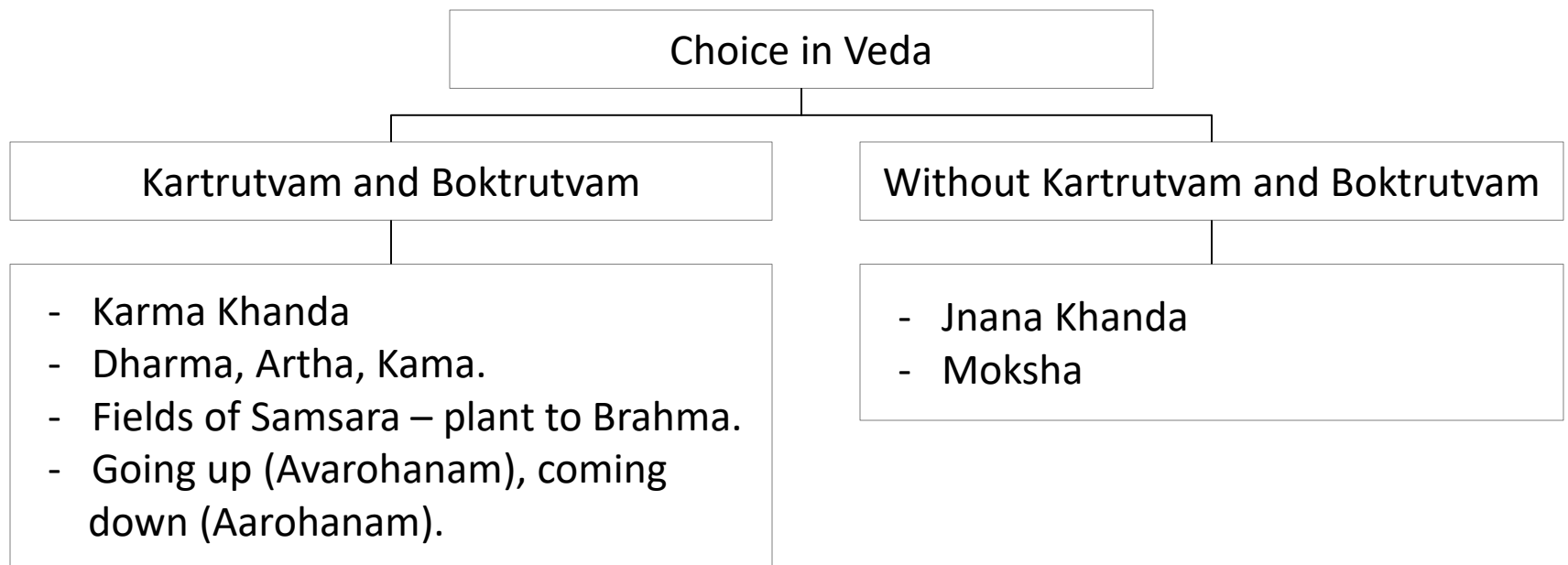
## Verse 42 – Introduction :

आब्रह्म-स्तम्बपर्यन्ते घोरे दुःखोदधौ  
घटीयन्त्रवत् आरोहावरोह-न्यायेन  
अधममध्यमोत्तम-सुखदुःखमोह-  
विद्युच्चपल-सम्पातदायिनीः विचित्रयोनीः  
चण्डोत्पिञ्जलक-श्वसनवेगाभिहत-अम्भोधि-  
मध्यवर्ति-शुष्कालाबुवत्  
शुभाशुभव्यामिश्र-कर्मवायुसमीरितः ।

*ābrahma-stamba-paryante ghore duḥkhodadhau  
ghaṭī-yantra-vad ārohāvaroha-nyāyena  
adhama-madhyamottama-sukha-duḥkha-moha-  
vidyuc-capala- sampāta-dāyinīr vicitra-yonī  
caṇḍotpiñjalaka- śvasana-vegābhihatāmbhodhi-  
madhya-varti-śuṣkālābu- vac  
chubāśubha-vyāmiśra-karma-vāyu-samīritaḥ*

Taking different births - high, low, and middle - which provide lightning-like momentary pleasure, pain, and delusion, moving up and down like a water-wheel in the ocean of sorrow which comprises all beings from Brahma down to the clump of grass, he revolves being propelled by the wind of good, bad, and mixed deeds in the same way as a dry gourd placed in mid-ocean is tossed about by the speed of the fierce stormy wind. [Introduction – Verse 42]

- Travel of Jeeva in this body or body to body, merry go round or sorry go around (Samsara).
- Situations decided by past Karmas both for Jnani and Ajnani.



### Example :

- Pot going down and coming up fetching pail of water driven by a wheel.

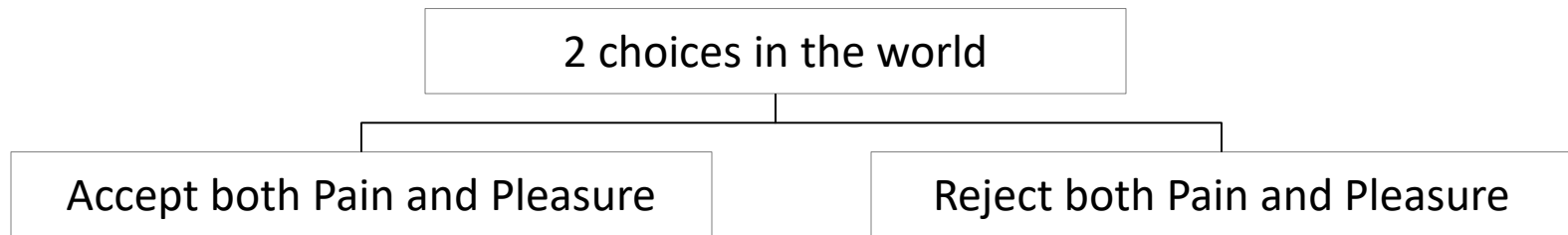
Mohohaha	Dukham	Sukham
<ul style="list-style-type: none"> <li>- Tamo Guna</li> <li>- Intellect stultified</li> </ul>	<ul style="list-style-type: none"> <li>- Rajo Guna</li> </ul>	<ul style="list-style-type: none"> <li>- Satwa Guna</li> </ul>

- Moha comes like a lightening flash and goes, fleeting, worse than Rajo Guna Dukham.
- Remove ignorance and get out of Samsara problems is solution given by Sureshvarachyarya.



## Question :

- Why is Vedanta pessimistic?
- Veda is final part, Raja Vidya, Raja Guhyam.
- If happy, Veda Purva Baga alone should be given.
- Veda Purva Baga promotes Kartrutvam, Boktrutvam if people enjoy different lokas.
- Karma Khanda can order future Sukham, and Sukham here.
- Person Sandwitched between 2 painful pleasures.
- Some want to transcend relative pain and interested in absolute Ananda like Nachiketa.



- In Jnana Khanda, Vedanta, Veda criticises relative pain + pleasure.

## Example :

- Experience compared to dried fruit – Chorakai – Ghourd, floating in middle of ocean drawn by force of wind hither and thither.
- Jiva floating pops up and down with Prarabda, fierce winds.
- No Prayaschita can stop cyclone.
- Transcend both or Vedanta is Academic to get Phd.

## Verse 42 :

एवं चङ्क्रम्यमाणोऽयं अविद्याकामकर्मभिः ।  
पाशितो जायते कामी म्रियते चासुखावृतः ॥ ४२ ॥

*evaṃ caṅkramyamāṇo 'yam avidyā-kāma-karmabhiḥ  
pāśito jāyate kāmī mriyate cāsukhāvṛtaḥ*

Perpetually revolving in this way, the man of desire takes birth, being bound by ignorance, desire, and deeds, and dies full of misery. [Verse 42]

- Ahamkara and Mamakara means relationship and individuality.
- Individuality and relationship born out of Avidya.
- Atma has no relationship – Asango hi Ayam Purushaha.

## Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,  
दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं  
प्रतियोन्याद्रवति स्वप्नायैव; स यत्तत्र  
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;  
असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य,  
सोऽहं भगवते सहस्रं ददामि,  
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

*sa vā eṣa etasminsamprasāde ratvā caritvā,  
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinīyāyaṃ  
pratīyonyādravati svapnāyaiva; sa yattatra  
kiñcitpaśyatyananvāgatastena bhavati;  
asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya,  
so'haṃ bhagavate sahasraṃ dadāmi,  
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||*

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [IV – III – 15]

- Once Avidya, Kama, Karma cyclone entraps Jiva, he becomes Kami with program and Agenda either for himself (ahamkara) or for relations (Mamakara).
- Sense of want – called Kama once he is Kami, Karma comes, he violently moves about.
- Don't know where my real home is, slipped from Atma Svarupam, can't see house.
- Journey doesn't end in death, reborn again.
- If happy go to Karma Khanda, if not come to Vedanta.
- 1<sup>st</sup> Chapter – Preparation.
- 2<sup>nd</sup> Chapter – Vedanta.

## Verse 43 – Introduction :

यथोक्तेऽर्थे आदरविधानाय प्रमाणोपन्यासः ।

*yathokte 'rtha ādara-vidhānāya pramāṇopanyāsaḥ*

With a view to show respect to what has been said above, the [scriptural] authority will be cited. [Introduction - Verse 43]

## Kama :

- Struggle to be different from what I am now.
- Jnani has Shuddha Kama.

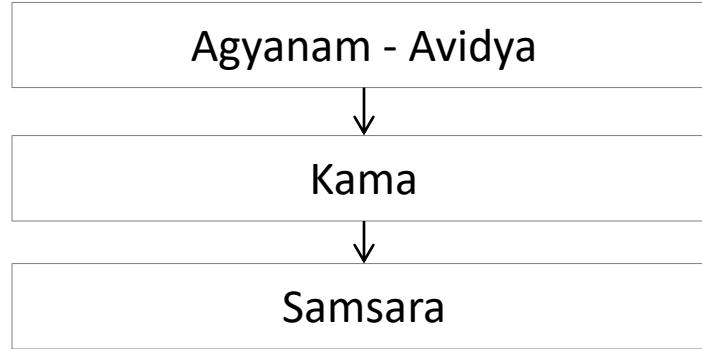
## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijñanam cavijñanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati || 3 ||**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Bagawan has Srishti – Sthithi – Laya Kama.
- Desire born out of ignorance causes Shubha and Ashuba Kamas.
- Self ignorance triggered Kama.



#### Verse 43 :

श्रुतिश्चेमं जगादार्थं कामस्य विनिवृत्तये ।  
तन्मूला संसृतिर्यस्मात् तन्नाशोऽज्ञानहानतः ॥ ४३ ॥

*śrutiś cemaṃ jagādārthaṃ kāmasya vinivṛttaye  
tan-mūlā saṁsṛtir yasmāt tan-nāśo 'jñāna-hānataḥ*

Since desire is the root of bondage, Sruti also conveys this teaching for the purpose of the cessation of desire. Its destruction arises from the destruction of ignorance. [Verse 43]

- I will give Sruti Support.

## Verse 44 - Introduction :

का त्वसौ श्रुतिरिति चेत् ।

*kā tv asau śrutir iti cet*

If it be asked, “What is that Sruti text?” [we reply]. [Introduction – Verse 44]

- What is Sruti support for Avidya – Kama – Karma – Samsari.

## Verse 44 :

"यदा सर्वे प्रमुच्यन्ते " "इति नु" इति च वाजिनः ।  
कामबन्धनमेवेदं व्यासोऽप्याह पदे पदे ॥ ४४ ॥

*“yadā sarve pramucyanta” “iti nu” iti ca vājinaḥ  
kāma-bandhanam evedaṁ vyāso `py āha pade-pade*

The Brhadaranyaka says : “When all desires are destroyed” and “Thus the man who desires [transmigrates]...” Vyasa also says repeatedly that this [life] is a bondage due to desire alone. [Verse 44]

## Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।

तद्यथाहिनिरवलयनी वल्मीके मृता प्रत्यस्ता शयीत,

एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव;

सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।

atha martyo'mṛto bhavatyatra brahma samaśnuta || iti ।

tadyathāhinirvlayanī valmīke mṛtā pratyastā śayīta,

evamevedaṁ śarīraṁ śete, athāyamaśarīro'mṛtaḥ prāṇo brahmaiva teja eva;

so'haṁ bhagavate sahasraṁ dadāmiṭi hovāca janako vaidehaḥ || 7 ||

Regarding this there is this verse: ‘When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.’ Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. ‘I give you a thousand (cows), sir,’ said Janaka, Emperor of Videha. [IV – IV – 7]

## Katho Upanishad :

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।  
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥  
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,  
Brahma-prapto viragio-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva ॥ 18 ॥  
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter) [II – III – 18]

- As long as desires are there, finitude will be there.
- As long as finitude is there, Punarapi Jananam, Maranam.
- Next Birth influenced by Kama.
- **Example** : Jada Baratha.
- Kama – Root cause for rebirth.
- When desires gone, including Moksha desire, Samsara cycle ends.
- Kama Nasha Eva Samsara Nasha.

Anvaya	Vyatireka
<b>Brihadaranyaka Upanishad :</b> <ul style="list-style-type: none"> <li>- Chapter 4 – 4 – 6.</li> <li>- As long as Kama is there, Janma is there.</li> <li>- Positive reference.</li> </ul>	<b>Brihadaranyaka Upanishad :</b> <ul style="list-style-type: none"> <li>- Negative reference.</li> <li>- Kama Nasha, Samsara Nasha.</li> </ul>

## Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो

निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,

ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |

tadeva saktaḥ saha karmaṇaiti

liṅgaṃ mano yatra niṣaktamasya |

prāpyāntaṃ karmaṇastasya yatkiñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo

niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,

brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: ‘Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.’ Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- Vajinaha – Vajasnehi Samhita – Shukla Yajur Veda – Vajasnehi is name of Yagnavalkya – Surya.
- Sishya – Vajasnihi = Anna Dhata – Through Rain Bagawan gives food.



## Verse 44 :

- Samsara + Karma coexist.
- Karma + Moksha can never coexist.

## Chamakam :

ॐ अग्नाविष्णू सजोषसेमावर्धन्तु वां गिरः ।  
द्युम्नैर्वाजेभिरागतम् । वाजश्च मे प्रसवश्च मे  
प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे  
स्वरश्च मे श्लोकश्च मे श्रावश्च मे श्रुतिश्च मे  
ज्योतिश्च मे सुवश्च मे प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे  
चित्तं च म आधीतं च मे वाक्च मे मनश्च मे  
चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे  
बलं च म ओजश्च मे सहश्च म आयुश्च मे  
जरा च म आत्मा च मे तनूश्च मे शर्म च मे  
वर्म च मेऽङ्गानि च मेऽस्थानि च मे परूग्ंषि च मे शरीराणि च मे ॥१॥

om agnāviṣṇū sajoṣaseṁāvardhantuvāṁ girah ।  
dyumnairvājebhirāgatam ।vājaśca me prasavaśca me  
prayatiśca me prasitiśca me dhītiśca me kratuśca me  
svaraśca me ślokaśca me śrāvaśca me śrutiśca me  
jyotiśca me suvaśca me prāṇaśca me'pānaśca me vyānaśca me'suśca me  
cittaṁ ca ma ādhītaṁ ca me vākca me manaśca me  
cakṣuśca me śrotraṁ ca me dakṣaśca me  
balaṁ ca ma ojaśca me sahaśca ma āyusca me  
jarā ca ma ātmā ca me tanūśca me śarma ca me  
varma ca me'ṅgāni ca me'sthāni ca me parūgṁṣi ca me śarīrāṇi ca me ॥1॥

O Gods, Agni and Vishnu! May both of you bear goodwill to me. Let these words of praise of mine magnify you. Approach me together bearing riches and food. I pray to you to grant me food and permission to give and eat food. May the food that I eat be pure. Let me have good appetite and relish the food and digest the food that I eat. May I perform the sacrifices that would procure me food. Let me recite all the vedic mantras with proper intonations and a compelling and captivating voice. Grant me the capacity to discriminate what to hear and what not to hear. May my mind be lit up with clarity to understand things properly. May I attain the heavens of Gods. Let the life forces and vital airs of Prana, Apana and Vyana function properly in me. May my mind deserve the right knowledge through incisive grasping. May you grant me the gift of eloquent speech and a sane and healthy mind. Let me have well functioning sense organs with clear eye sight and keen hearing. Let my organs of action be strong and virile. Grant me the might to put down my enemies and to lead a long and vigorous life.

- Chamakam – 1<sup>st</sup> sloka – give me food.

b) Vyasa :

**Mahabharatha : Moksha Dharma [Chapter 251 – Verse 7]**

इमे वै मानवाः सर्वे धर्म परति विशङ्किताः

को ऽयं धर्मः कुतो धर्मस तन मे ब्रूहि पितामह ॥ 1 ॥

ime vai mānavāḥ sarve dharmam prati viśaṅkitāḥ

ko 'yaṁ dharmah kuto dharmaḥ tan me brūhi pitāmaha ॥ 1 ॥

- Kama Bandane meva idam jagat world bound by Kama.
- Desire shackles entire world.
- Wherever Kama is there, there is Karma + Samsara.

**Sloka :**

- “Kama Bandane Me Vedam Vanyat Asti Iha Bandanam  
Kama Bandhana Muktihi Neya Bayobhi Jayate”
- World shackled by desire.
- Ajnanis Ashudha Kama = Desire prompted by, triggered by ignorance.
- Jnanis Shudha Kama = Non-binding.
- Person free from Kama is free within himself.
- Atma Rati, Atma Tushtaha, Atman eva Santushtaha. He is free from cycles of birth + death.

## Gita :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

## Conclusion :

- Therefore Karma can't give liberation.

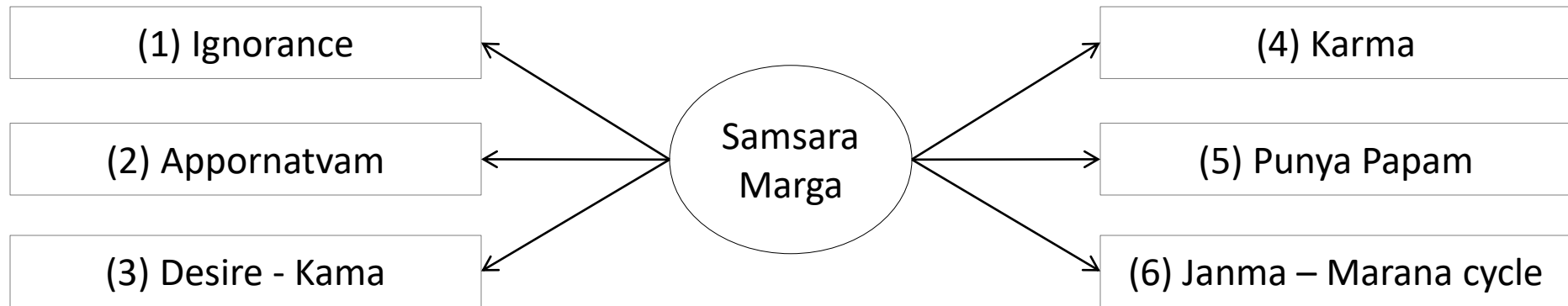
## Verse 45 – Introduction :

एषः संसारपन्थाः व्याख्यातः । अथ इदानीं तद्-  
व्यावृत्तये कर्माणि आरादुपकारकत्वेन यथा  
मोक्षहेतुतां प्रतिपद्यन्ते, तथाभिधीयते ।

*eṣa saṁsāra-panthā vyākhyātaḥ. athedāniṁ tad-  
vyāvṛttaye karmāṇy ārād-upakāra-katvena yathā  
mokṣa-hetutāṁ pratipadyante tathābhidhiyate*

Thus the way to bondage has been explained. Now for the purpose of destroying it, the manner in which actions, as remote aid, are the means to liberation will be explained.  
[Introduction – Verse 45]

- Chain of Samsara has been elaborately explained by me so that we can understand nature, cause of Samsara, consequence of Karma.
- When Samsara is understood, we can work for Moksha in the right direction.



- Samsara Chakram 6 fold chain.
- **Wants to add a Note :**  
Criticism of Karma is conditional.

## Condition :

- When person wants Moksha, liberation, Karma criticised.

## Purva Mimamsaka :

- Hopes to get Moksha by remaining in Karma life long.
- Karma for Chitta Shudhi encouraged.
- From now onwards glorification of Karma (Stuti).
- For Moksha – Karma is indirect contributor for liberation.,
- After Chitta Shudhi, Karma can be given up.
- Mahavakya Vichara – Direct cause of liberation handled in Chapter 2, 3, 4.

## Verse 45 : [Diversion topic – Role of Karma]

तस्यैवं दुःखतप्तस्य कथंचित् पुण्यशीलनात् ।  
नित्येहाक्षालितधियो वैराग्यं जायते हृदि ॥ ४५ ॥

*tasyaivam duḥkha-taptasya kathamcit puṇya-śīlanāt  
nityehākṣālita-dhiyo vairāgyam jāyate hṛdi*

Thus the way to bondage has been explained. Now for the purpose of destroying it, the manner in which actions, as remote aid, are the means to liberation will be explained.  
[Introduction – Verse 45]

- Samsari can't do Mahavakya Vichara.
- Veda Purva and Karma Khanda has to be introduced.

### **1<sup>st</sup> Stage :**

- Kamya Karma Pradhana Samsari asked to receive Phalam as Ishvara Prasada.
- Which is Karma Yoga, mind become purer, refinement of desire takes place.

### **2<sup>nd</sup> Stage :**

- Replace Kamya Karma by Nitya Naimitta (NN) Karma – Pancha Mahayagya for fitness for Moksha.
- Moksha Ichha not enough, Yogyata required.
- Mumukshu has to be Karma Yogi for acquiring Sadhana Chatustaya Sampatti.
- What Vairagyam I have acquired is determined by number of things I am ready to loose indication of Vairagyam – our worries becomes less.

## Verse 46 – Introduction :

कीदृग्वैराग्यं उत्पद्यत इति ? उच्यते ।

*kīdṛg vairāgyam utpadyata iti. ucyate*

To the question, "What kind of dispassion arises?" the answer is given. [Introduction – Verse 46]

- What type of Vairagyam is generated.
- For Moksha can loose even my body is the height of Vairagyam indicated by Nachiketa.

## Toughest qualification :

- Sanyasi mind.
- All objects should become source of detachment and fear.
- Punyam also cause of Samsara and needs to be dropped.

## Verse 46 :

नरकाद्भीर्यथास्याभूत् तथा काम्यफलादपि ।  
यथार्थदर्शनात् तस्मात् नित्यं कर्म चिकीर्षति ॥ ४६ ॥

*narakād bhīr yathāsyābhūt tathā kāmya-phalād api  
yathārtha-darśanāt tasmān nityam karma cikīrṣati*

Just as he was afraid of hell, even so he is afraid of the fruits of desire-prompted actions, as a result of knowing their real nature. Therefore, he desires to perform obligatory deeds. [Verse 46]

- Dependent object is source of fear.
- Independent object is not source of Samsara.
- Use things, not emotionally lean on them.
- **Example :** Use walking stick not lean, be dependent.
- Mumukshus perform Pancha Maha Yagya.

## Verse 47 :

एवं नित्य-नैमित्तिक-कर्मानुष्ठानेन ।

शुध्यमानं तु तच्चित्तम् ईश्वरार्पितकर्मभिः ।

वैराग्यं ब्रह्मलोकादौ व्यनक्त्यथ सुनिर्मलम् ॥ ४७ ॥

*evaṃ nitya-naimittika-karmānuṣṭhānena*

*śudhyamānaṃ tu tac-cittam īśvarārpita-karmabhiḥ*

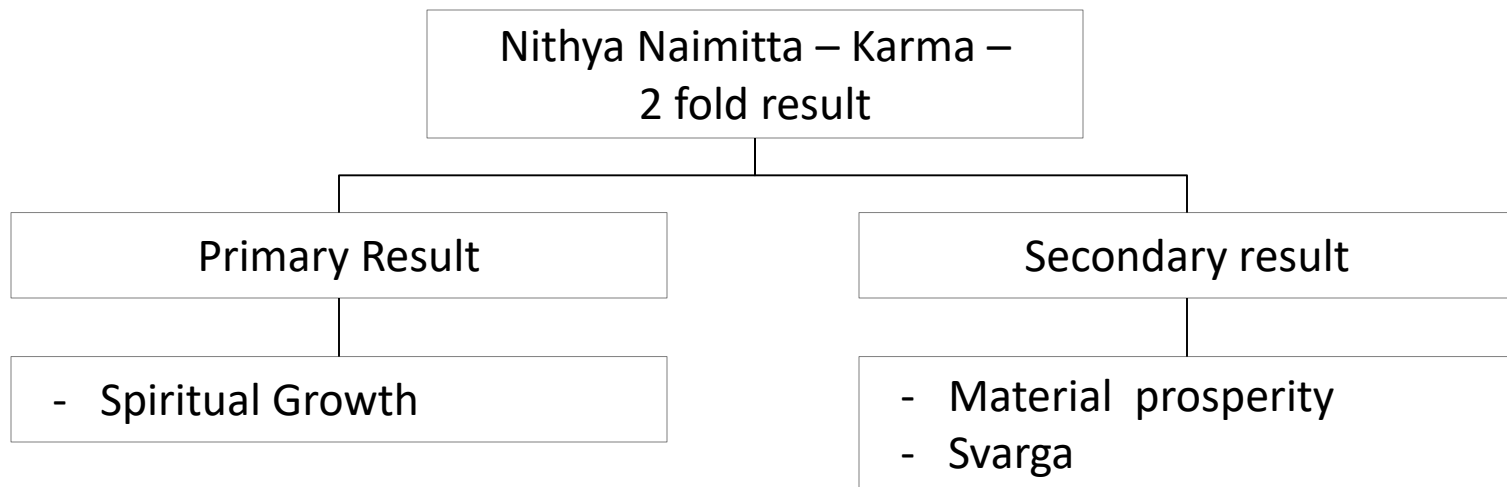
*vairāgyaṃ brahma-lokādaḥ vyanakty atha sunirmalam*

Thus, as a result of the performance of daily and occasional obligatory duties : [Introduction - Verse 47]

The mind, purified by deeds dedicated to the Lord, develops faultless dispassion towards objects such as the world of Brahma. [Verse 47]

- Mahavakya Vichara requires new mind set developed by Pancha Maha yagya.
- We are Advaitam by nature, Mukta by Nature, Vairagyam natural to us.
- Vairagyam increases as we draw emotional strength from Atma.
- Enforced detachment is suppressive, dangerous.
- Sunirmalam = Strength born of Vairagyam towards all Anatma upto Brahma Loka.
- I don't want to depend on entire Anatma Prapancha.
- **Goal :**
  - I want to be secure, full with myself.
  - I discover love, care, joy within Atma.





- By increase of Pancha Maha Yagya, mind becomes purer.
- What is indication of purification?
- Detachment from possessions, world increases.
- Expecting support from them is a problem.

### **Unique idea of Sureshvaracharya :**

- Vairagyam is natural state of mind.
- Raaga is unnatural.
- By Practicing Nithya Naimitta Karma our natural Vairagyam comes to manifestation, “Vyanakti.”
- Tyaga, Sanyasa is natural.
- Why are we holding now?
- Because of ill health called ignorance.

- What type of Vairagyam comes from Nithya Naimitta Karma or doing Pancha Maha Yagya?
- “Su Nirmalam” – Pure Vairagyam comes from myself without external pressure.

**Gita :**

कर्मैन्द्रियाणि संयम्य  
य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा  
मिथ्याचारः स उच्यते ॥ ३-६ ॥

**karmendriyaṇi saṁyamya  
ya āste manasā smaran |  
indriyārthān vimūḍhātmā  
mithyācāraḥ sa ucyate || 3-6 ||**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

## Verse 48 – Introduction :

यस्माद् रजस्तमो-मलोपसंसृष्टमेव चित्तं  
कामबडिशेन आकृष्य विषय-दुरन्त-सूनास्थानेषु  
निक्षिप्यते, तस्मात् नित्यनैमित्तिक-कर्मानुष्ठान-  
परिमार्जनेन अपविद्ध-रजस्तमोमलं, प्रसन्नम्  
अनाकुलं, संमार्जित-स्फटिकशिला-कल्पं,  
बाह्यविषयहेतुकेन च रागद्वेषात्मकेन  
अतिग्रहबडिशेन अनाकृष्यमाणं,  
विधूताशेषकल्मषं, प्रत्यङ्मात्रप्रवणं  
चित्तदर्पणं अवतिष्ठते । अतः इदमभिधीयते ।

*yasmād rajas-tamo-malopasaṃsṛṣṭam eva cittam  
kāma-baḍiśēnākṛṣya viṣaya-duranta-sūnāsthāneṣu  
nikṣipyate tasmān nitya-naimittika-karmānuṣṭhāna-  
parimārjanenāpaviddha-rajastamo-malam prasannam  
anākulam saṃmārjita-sphaṭika-śilā-kalpaṃ  
bāhya-viṣaya-hetukena ca rāga-dveṣātmakenā  
atigraha-baḍiśēnānākṛṣyamāṇam  
vidhūtāśeṣa-kalmaṣaṃ pratyāṅ-mātra-pravaṇam  
citta-darpaṇam avatiṣṭhate. ata idam abhidhiyate*

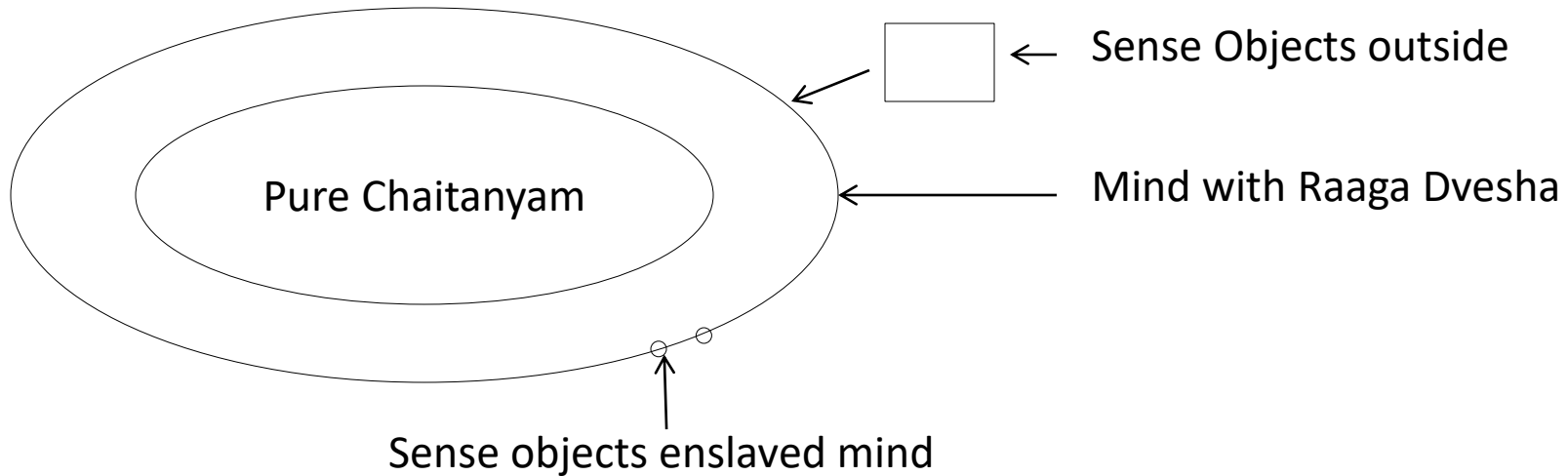
Since the mind is tainted by the impurities of rajas and tamas, it is attracted by the bait of desire and is placed in the slaughter-house of countless sense-objects, but it becomes pure and tranquil like a well-washed crystal stone when it is cleansed by the performance of daily and obligatory deeds and the impurities of rajas and tamas are removed from it. Then, being free from all impurities, it is not attracted by the powerful bait of desire and aversion, which are caused by external objects, and remains like a clean mirror, inclined only towards the inward Self. Hence the following is stated. [Introduction – Verse 48]

## Vairagyam has 2 conditions :

a) No more under control of external sense objects and people.

- Mind with Raaga – Dvesha is under grip of external objects and people.
- They should not occupy mind, when I am alone for sometime.

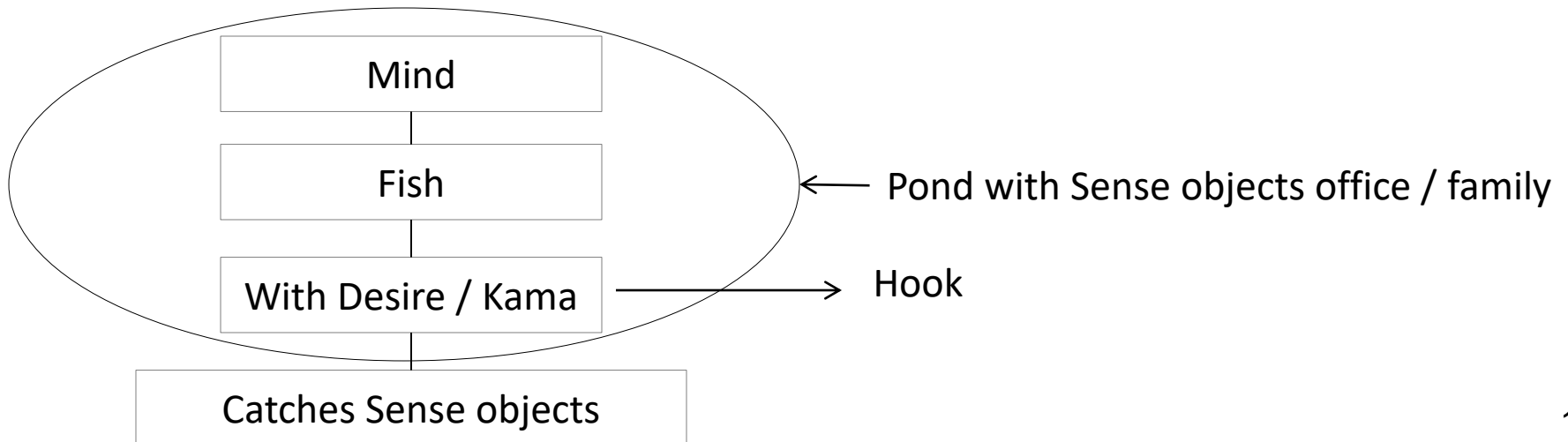
- Object which can pre-occupy mind is an enslaving object.
- Object enslaves pure me – Chaitanyam, I become a slave of the mind under grip of sense objects.



- Releasing my mind from pre-occupation with objects and people is called Vairagyam.

### **b) Mind should be naturally interested in Atma Jnanam.**

- Internal Kashaya Vastram required, not external.



- Mind is dragged outside its Atma Home.
- Himsa Sthanam = Torture centre.
- Where is fish taken?
- Every object of attachment is cause for Anxiety, concern, pain, torture centre (Suna Sthanam).

**Gita :**

ये हि संस्पर्शजा भोगाः  
दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय  
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ  
duḥkhayōnaya ēva tē |  
ādyantavantaḥ kauntēya  
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

**Aim :**

- Don't get into the hook.
- How to get released from the hook?
- By Nithya Naimitta Karma.
- Normal mind is Rajasic and Tamasic (Deluded).

**Normal Mind :**

- Interested in Sense pleasures, Human relationships, attachments, afraid of Sanyasa, contaminated, tainted.
- Sense objects do not allow mind to go inside seeking Atma (Paranchi Khani – dragged outside by Kama).

## Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;  
Kascid dhirah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.  
[II – I – 1]

- When objects leave, intense sorrow comes, future source of pain.
- How do they disturb me?
- When I have quiet time, mind not allowed to remain quiet within itself.
- Mind, ever preoccupied, no time for Sravanam.

## Gita :

त्रैगुण्यविषया वेदाः  
निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थः  
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ  
nistraiguṇyō bhavārjuna ।  
nirdvandvō nityasattvasthaḥ  
niryōgakṣēma ātmavān ॥ 2-45 ॥

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- If you become Satvic, you don't worry about Yoga and Kshema, acquisition and preservation.
- Mind relaxed, sit without anxiety, stress, worry, available for Puja, Japa, Parayanam, undisturbed, like clear crystal.

### Kalidasa :

- Manasarovar – Calm like the mind of wise man.
- This verse summary of Chapter 2 – Verse 45.

त्रैगुण्यविषया वेदाः  
निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थः  
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ  
nistraiguṇyō bhavārjuna ।  
nirdvandvō nityasattvasthaḥ  
niryōgakṣēma ātmavān || 2-45 ||

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- One should be alert to avoid Vulnerability and being unsusceptible to future attachment – Hook ups.

### Brihadaranyaka Upanishad :

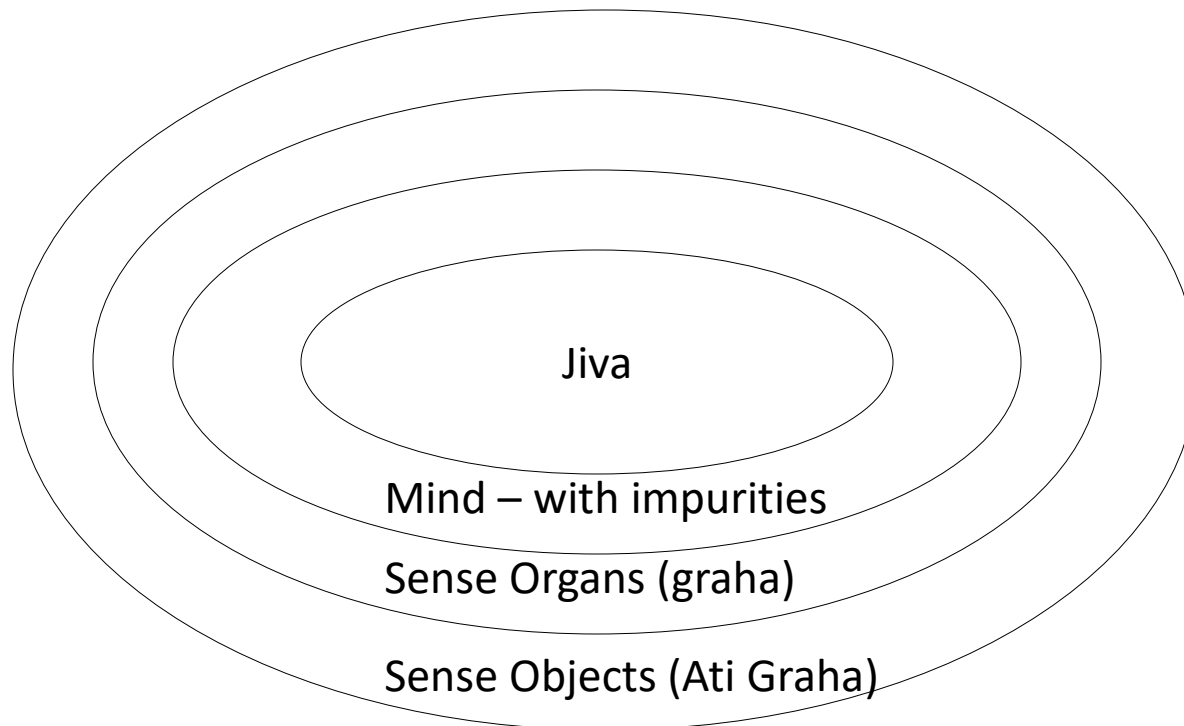
मनो वै ग्रहः, स कामेनातिग्राहेण गृहीतः,  
मनसा हि कामान्कामयते ॥ ७ ॥

mano vai grahaḥ, sa kāmenātigrāheṇa gṛhītaḥ,  
manasā hi kāmānkāmayate || 7 ||

The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind. [III – II – 7]

Sense Organ	Sense Objects
<ul style="list-style-type: none"><li>- Graha</li><li>- Control Jiva</li><li>- Enslaver of Mind</li></ul>	<ul style="list-style-type: none"><li>- Ati Graha</li><li>- Enslaver of sense organs.</li><li>- Raaga, Dvesha, Desire, caused by external sense objects.</li></ul>

- Here, Kama, Krodha, Raaga, Dvesha are the impurities in the mind – Hookers, draws mind again and again, Makes the mind Vulnerable.
- Jiva enslaved again and again.





### 3 Enslavers :

Gita :

यदा ते मोहकलिलं  
बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं  
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakalilam  
buddhirvyatitariṣyati |  
tadā gantāsi nirvēdam  
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

- What is the Advantage of free mind without preoccupation?
- In the mirror of mind see awareness Atma principle. Not Raaga, Dvesha, Kama.
- Mind extremely quiet, enjoyable, contented, peaceful, detached, enjoys Atma Ananda even without Vedanta.

### Conclusion :

- Therefore Karma important for purification of mind, preparation for Jnana Yoga.
- In a clear mind alone, self knowledge takes place.

## Verse 48 :

व्युत्थिताशेषकामेभ्यो यदा धीः अवतिष्ठते ।  
तदैव प्रत्यगात्मानं स्वयमेवाविविक्षति ॥ ४८ ॥

*vyutthitāśeṣa-kāmebhyo yadā dhīr avatiṣṭhate  
tadaiva pratyag-ātmānaṁ svayam evāvivikṣati*

When the intellect remains bereft of all desires, then alone it is inclined of its own accord to enter the inward Self. [Verse 48]

- Cause of stress is Kama, Krodha, Lobha...
- Mind transcends grip of desires and becomes tranquil, then becomes fit to abide in Atma.
- Bahir Mukham mind becomes Antar Mukham, becomes contemplative.

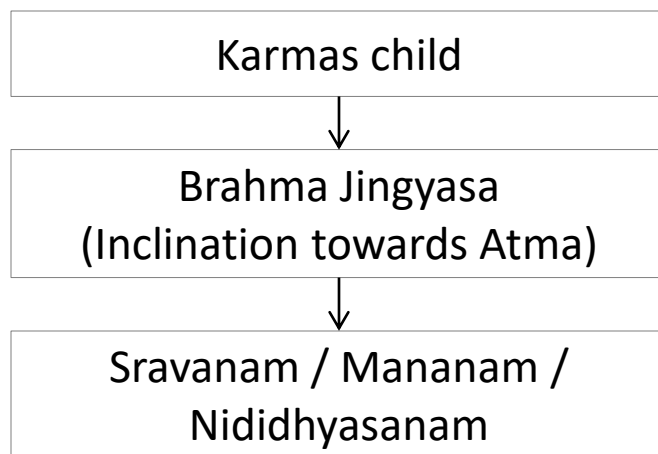
## Verse 49 – Introduction :

अतःपरं अवसिताधिकाराणि कर्माणि प्रत्यक्-प्रवणत्वसूनौ  
कृतसंप्रत्तिकानि चरितार्थानि सन्ति ।

*ataḥ param avasitādhikārāṇi karmāṇi pratyak-pravaṇatva-sūnau  
kṛta-samprattikāni caritārthāni santi*

Thereafter, actions [disappear] - having done their work [of the removal of desire] and having achieved their goal by entrusting their work to the intellect in which inclination towards the Self has arisen. [Introduction – Verse 49]

- Karmas have complete their role once they have generated Jingyasa – interest in self knowledge.
- Karmas are obstacle for a contemplative mind, rituals make mind extrovert.



## Example :

- Like aged father hands over his Sandhya Vandhanam duty to son, Karma hands over to Jnana Yoga.

## Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको देवलोक इति;  
सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा;  
कर्मणा पितृलोकाः, विद्यया देवलोकः; देवलको वै लोकानां श्रेष्ठः,  
तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko devaloka iti;  
so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ, nānyena karmaṇā;  
karmaṇā pitṛlokāḥ, vidyayā devalokaḥ; devaloko vai lokānāṁ śreṣṭhaḥ,  
tasmādividyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [I – V – 16]

### Verse 49 :

प्रत्यक्-प्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।  
कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥ ४९ ॥

*pratyak-pravaṇatām buddheḥ karmāṇy utpādya śuddhitāḥ  
kṛtārthāny astamāyānti prāvṛḍ-ante ghanā iva*

Actions, after producing inclination towards the Self in the intellect by purifying it and after having achieved their goal, disappear like clouds at the end of the rainy season. [Verse 49]

### Sureshvaracharya :

- Once maturity comes, karmas will leave you, normally we say, you drop Karmas.

### Example :

- Ripe Mango falls.

- Reduction of Laukika and Veidika Karmas happen when you mature our desires have to get refined.
  - a) Sukha Ichha – Desire for Happiness.
  - b) Moksha Ichha
  - c) Dharma, Artha, Kama can't give Sukham
  - d) Jnana Ichha
  - e) Shastra Vichara Ichha – Jnanam not through meditation but through Vichara.
  - f) Sravana Ichha.
- For coming to Sravanam, Karma Yoga – Nithya Nimitta Karma – important.
- Reduce Prayaschitta, Kamya, Nisheda karmas for Chitta Shudhi.
- Karma will not give Moksha + Jnanam.

**Gita :**

कायेन मनसा बुद्ध्या  
केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति  
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

**kāyēna manasā buddhyā  
kēvalairindriyairapi |  
yōginaḥ karma kurvanti  
saṅgaṃ tyaktvātmaśuddhayē || 5-11 ||**

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

## Verse 50 :

यतो नित्यकर्मानुष्ठानस्य एष महिमा ।

तस्मान्मुमुक्षुभिः कार्यं आत्मज्ञानाभिलाषिभिः ।

नित्यं नैमित्तिकं कर्म सदैवात्मविशुद्धये ॥ ५० ॥

*yato nitya-karmānuṣṭhānasyaiṣa mahimā*

*tas mān mumukṣubhiḥ kāryam ātma-jñānābhilāṣibhiḥ*

*nityaṃ naimittikaṃ karma sadaivātma-viśuddhaye*

The greatness of the performance of daily obligatory duties is for this reason. [Introduction - Verse 50]

Therefore, for the purpose of purification of the mind, daily and occasional obligatory deeds have always to be done by seekers of liberation who desire knowledge of the Self. [Verse 50]

- Karma Yoga important upto purification of mind.

## Verse 51 - Introduction :

यथोक्तेऽर्थे सर्वज्ञवचनं प्रमाणम् ।

*yathokte 'rthe sarvajña-vacanam pramāṇam*

The utterance of the omniscient Lord is the authority in respect of what has been stated.  
[Introduction - Verse 51]

- How Sureshvaracharya knows this?

## Verse 51 :

"आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः" एवेति च स्मृतिः ॥ ५१ ॥

*"ārurukṣor muner yogaṁ karma kāraṇam ucyate  
yogārūḍhasya tasyaiva śama" eveti ca smṛtiḥ*

The smṛti text says : "For a devotee who wishes to attain to yoga, action is said to be the means. For the same [devotee], when he has attained to yoga, quiescence" alone [is the means]. [Verse 51]

## Gita :

आरुरुक्षोर्मुनेर्योगं  
कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव  
शमः कारणमुच्यते ॥ ६-३ ॥

*ārurukṣōrmunēryōgaṁ  
karma kāraṇamucyatē |  
yōgārūḍhasya tasyaiva  
śamaḥ kāraṇamucyatē ||6-3||*

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

## **Yoga Rudasya :**

- Once you have come to Jnana Yoga and have Sadhana Chatustaya Sampatti, same Karma is obstacle.

## **Example :**

- Yamnotri climb.
- Morning 6 AM – Sweaters – ok
- 12 Noon in Chennai – Obstacle.
- For a Seeker, Munehe, Yogam Arurukso – Yoga here is Jnana Yoga.
- After Chitta Shuddhi, Nitya Naimitta Karma – is given up in Sanyasa not in Grihasta.



## Verse 52 – Introduction :

नित्यकर्मानुष्ठानात् धर्मोत्पत्तिः, धर्मोत्पत्तेः  
पापहानिः, ततः चित्तशुद्धिः, ततः संसार-  
याथात्म्यावबोधः, ततो वैराग्यं, ततो  
मुमुक्षुत्वं, ततः तदुपायपर्येषणं, ततः  
सर्वकर्म-तत्साधन-सन्यासः, ततो योगाभ्यासः,  
ततः चित्तस्य प्रत्यक्-प्रवणता, ततः तत्त्वमस्यादि-  
वाक्यार्थ-परिज्ञानं, ततोऽविद्योच्छेदः, ततश्च  
स्वात्मन्येव अवस्थानं, "ब्रह्मैव सन्  
ब्रह्माप्येति" "विमुक्तश्च विमुच्यते" इति ।

*nitya-karmānuṣṭhānād dharmotpattir dharmotpatteḥ  
pāpa-hānis tatas citta-śuddhis tataḥ saṃsāra-  
yāthātmyāvabodhas tato vairāgyaṃ tato  
mumukṣutvaṃ tatas tad-upāya-paryeṣaṇaṃ tataḥ  
sarva-karma-tat-sādhana-saṃnyāsas tato yogābhīyāsas  
tatas cittasya pratyak-pravaṇatā tatas tat-tvam-asy- ādi-  
vākyārtha-parijñānaṃ tato 'vidyocchedas tatas ca  
svātmany evāvasthānaṃ "brahmaiva san  
brahmāpyeti" "vimuktaś ca vimucyate" iti*

From the performance of daily obligatory duties merit arises. From the origination of merit comes destruction of sin; from this arises purification of the mind, and from this comes the understanding of the real nature of bondage; there from dispassion arises; from this comes a longing for liberation, and this leads to a search for the means thereto, and from this comes the renunciation of all actions and their means; then there is the practice of yoga; from this comes the inclination in the mind towards the inward Self, and then there arises the knowledge of the meaning of texts such as "tat tvam asi", and from this results the destruction of ignorance; thereafter comes the state of remaining as the Self alone, as shown by the texts, "Being but Brahman, he is merged in Brahman," "Being liberated, one becomes free." [Introduction – Verse 52]

- Full Range of Sadhanas presented for Moksha.

1) Nitya Naimitta Karma Anushtanam – Pancha Maha Yagya.

**2) Dharma Utpattih :**

- Spiritual Punyam increases.

3) Spiritual Papam goes away.

- Obstacles of Sravanam / Mananam / Nididhyasanam – goes away.

**Ishavasya Upanishad :**

- Svarga Loka dark world of pleasures.
- Lack of interest in Vedanta is Papam.

**4) Chitta Shudhi :**

- Nitya Anitya Vastu Viveka.

5) Person clearly understands nature of Samsara.

**6) Vairagyam :**

- Detachment from the world.

**7) Mumukshutvam :**

- Greater detachment from the world, greater is attachment to Jnanam and Moksha.

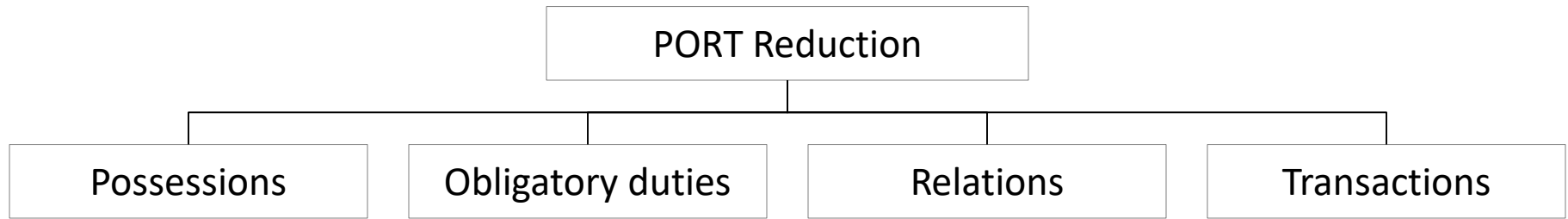
**8) Moksha Upaya Paryeshanam :**

- Go after Sadhanas, means for Moksha due to spiritual hunger.

9) Sanyasa – Renunciation of all conditions which produce Karma dedicate life to Jnana Yoga.

- Now both Grihasta + Sanyasis (Institution Karma) have no time to study.

- New definition of Sanyasa in Grihastha or Sanyasa Ashrama.



- Port steals my time and my mind.
- In meditation, only port comes.
- Create conducive set up and listen Vedanta without pre-occupied mental condition.
- Orange robe not important.

#### **10) Yoga Abhyasa :**

- Sit and watch mind.
- Learn to withdraw mind and be comfortable with yourself without TV, Mobile.
- Acclamiatisation for a quiet life of long study and contemplation.

#### **11) Pratyak Pravanata Chittam :**

- Enjoying inwardness, aloneness of mind.
- Mind without pre-occupation, uninterrupted by PORT thought.
- Enquiry into Tat Tvam Asi leads to Jivatma / Paramatma Aikyam, Aparoksha Prarijnanam.

#### **12) Total Destruction of ignorance and Dvaitam.**

### 13) Abiding in Atma, Binary format.

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none"><li>- Δ Format</li><li>- Jiva / Jagat / Ishvara</li><li>- Oh Lord help me to face Prarabda.</li></ul>	<ul style="list-style-type: none"><li>- Binary format, pratasmarami.</li><li>- Drk Drishyam</li><li>- Seer – Seen format</li><li>- Require faith and conviction in Veda.</li></ul>

- Universe = Rope Snake = Jagan Mithya.
- I am – Rope = Aham Atma Satyam.
- Draw strength from Atma during Prarabda confrontation.
- Jagan Mithya includes Mithya Prarabdam also.
- I Atma can't be touched by Prarabda.
- I support everything, I am happy Brahman, not hapless Jiva.
- Day I decide to shift format, Jnana Yoga begins, Jnana Nishta begins.
- Svatmani eva Avasthanam = Jeevan Mukti.

### 14) Videha Mukti :

- I am not affected by one of the bodies in creation.
- From Nitya Karma Anushtanam to Videha Mukti – 14 stages in Journey of Jiva.

## Verse 52 :

पारम्पर्येण कर्मैवं स्यादविद्या-निवृत्तये ।  
ज्ञानवन्नाविरोधित्वात् कर्माविद्यां निरस्यति ॥ ५२ ॥

*pāramparyeṇa karmaivaṃ syād avidyā-nivṛttaye  
jñāna-van nāvirodhitvāt karmāvidyāṃ nirasyati*

Thus, action leads successively to the removal of ignorance. Action cannot [directly] remove ignorance like knowledge, because it is not opposed to it. [Verse 52]

## What Pramanam?

### a) Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो

निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,

ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |

tadeva saktaḥ saha karmaṇaiti

liṅgaṃ mano yatra niṣaktamasya |

prāpyāntaṃ karmaṇastasya yatkiñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo

niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,

brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- Remaining in Brahman while alive is Jeevan Mukti.
- Apyeti – Merge into Brahman after death = Videha Mukti.

## b) Katho Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

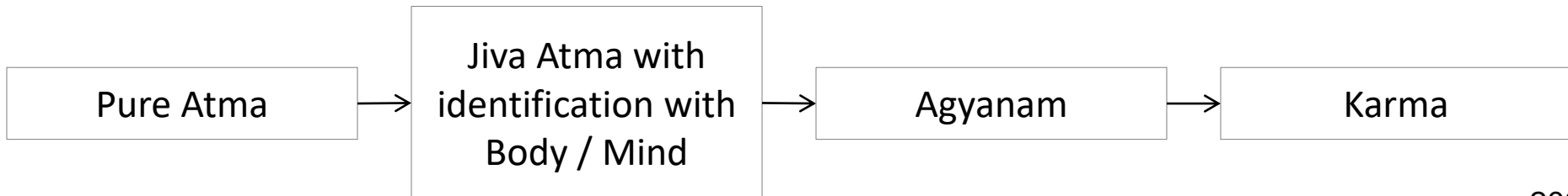
- Vimuktashcha Vimunchyata



Jeevan Mukti    Videha Mukti

Karma	Jnanam
<ul style="list-style-type: none"> <li>- Indirect means to Moksha.</li> <li>- Remote</li> </ul>	<ul style="list-style-type: none"> <li>- Direct – Means to Moksha.</li> <li>- Proximate</li> </ul>

- Karma is indirect for removing Avidya because Karma is friendly with Avidya.



## Verse 53 – Introduction :

न च कर्मणः कार्यं अण्वपि मुक्तौ सम्भाव्यते ।  
नापि मुक्तौ यत्संभवति तत्कर्म अपेक्षते । तदुच्यते ।

na ca karmanah karyam anv api muktau sambhavyate  
napi muktau yat sambhavati tat karmapeksate tad ucyate

The effect of action has no scope at all in respect of liberation, and what takes place in liberation does not require the help of action. This will be explained. [Introduction – Verse 53]

### Why Karma not direct means for Moksha?

a) Whatever is consequence of Karma, it is not found in Moksha.

#### Example :

- No trace by forensic experts – person acquitted.

b) Whatever consequence of Moksha.

- Don't find in Karma.
- Therefore there is no connection between Karma and Moksha.

Karma	Jnanam
<ul style="list-style-type: none"><li>- Dvaitam</li><li>- In time and space.</li><li>- With change</li></ul>	<ul style="list-style-type: none"><li>- Advaitam</li><li>- Beyond time, space.</li><li>- Without change</li></ul>

### Verse 53 :

उत्पाद्यमाप्यं संस्कार्यं विकार्यं च क्रियाफलम् ।  
नैवं मुक्तिर्यतस्तस्मात् कर्म तस्याः न साधनम् ॥ ५३ ॥

utpadyam apyam samskaryam vikaryam ca kriya-phalam  
naivam muktir yatas tasmāt karma tasya na sadhanam

The result of action is origination, attainment, purification, or modification. Since liberation is not any of these, action is not the means thereto. [Verse 53]

### Verse 24 :

अज्ञानहान-मात्रत्वात् मुक्तेः कर्म न साधनम् ।  
कर्मापमार्ष्टि नाज्ञानं तमसीवोत्थितं तमः ॥ २४ ॥

*ajñāna-hāna-mātratvān mukteḥ karma na sādhanam  
karmāpamārṣṭi nājñānaṁ tamasīvotthitaṁ tamaḥ*

Since liberation is only the destruction of ignorance, action is not the means thereto. Action does not remove ignorance in the same way as error caused by darkness [does not remove darkness]. [Verse 24]

### Chatur Vidha Karma Phalams Karma is associated with :

#### a) Aptiḥi :

- Production of something.

#### b) Aapyam :

- Reaching something.



**c) Samskaryam :**

- Purifying.

**d) Vikaryam :**

- Modifying.
- Only 4 factors associated with Karma, Moksha has no connections with any one of them, Nitya Mukta Svarupa.
- No need to do anything for Moksha, only know and claim – I am Mukta now.

**Gaudapadacharya :**

- As long as you are in trapped time, past, present, future, you are in Samsara.
- Come out, cause – effect, doing Sadhana for Moksha.
- Teacher struggling to get you out of time.
- Student : Waiting for Moksha in Meditation.
- Moksha transcends time Karma always within time, can't be cause of Moksha.
- Jnanam helps you to claim Moksha is my nature which need not be produced.
- Concludes refutation of 1<sup>st</sup> Purva pakshi in Verse 53.

Summary so far

3 Purva Pakshi's – Kevala  
Karma gives Moksha

Verse 1 – 13

- Abyupethya Karma Vadi
- Refuted from Verse 23 – 53
- Atma Jnanam is there but not required for Moksha.

Verse 14 – 19

- Anabyupethya Karma Vadi.
- Atma Jnanam is not there in Veda.

Verse 20 – 22

- Samuchhaya Karma Vadi
- Jnanam together with Karma gives Moksha.
- Refutation – Verse 54 – 79

- Karma can purify mind and keep it prepared for Jnanam.
- Karma is remote, indirect cause.

## Verse 54 – Introduction :

एवं तावत् केवलं कर्म साक्षात् अविद्यापनुत्तये न पर्याप्तं  
इति प्रपञ्चितम्। मुक्तौ च मुमुक्षुज्ञान-तद्विषयस्वाभाव्य-अनुरोधेन  
सर्वप्रकारस्यापि कर्मणोऽसंभव उक्तो "हितं सम्प्रेप्सताम्" इत्यादिना।  
यादृशश्च आरादुपकारकत्वेन ज्ञानोत्पत्तौ कर्मणां समुच्चयः सम्भवति,  
तथा प्रतिपादितम्। अविद्योच्छित्तौ तु लब्धात्मस्वभावस्य  
आत्मज्ञानस्यैव असाधारणं साधकतमत्वं, नान्यस्य  
प्रधानभूतस्य गुणभूतस्य च इत्येतत्-अधुनोच्यते।  
तत्र ज्ञानं गुणभूतं तावत् अहेतुः, इत्येतदाह।

evam tavat kevalam karma saksad avidyapanuttaye na paryaptam  
iti prapancitam. muktau ca mumuksu-jnana-tad-visaya-svabhavyanurodhena  
sarva-prakarasyapi karmano'sambhava ukto "hitam samprepsatam" ity adina.  
yadrsas caradi-upakarakatvena jnanotpattau karmanam samuccayah sambhavati  
tatha pratipaditam. avidyocchittau tu labdhatma-svabhavasya  
atma-jnanasyaivasadharanam sadhakatamatvam nanyasya  
pradhana-bhutasya guna-bhutasya cety etad adhunocyate.  
tatra jnanam guna-bhutam tavat ahetur ity etad aha

So far, it has been shown that action by itself cannot directly destroy ignorance. In Verse (I. 29 ff.) beginning with "hitam samprepsatam" (those who wish to attain the good), it has been stated that considering the nature of the seeker of liberation, the nature of knowledge, and its object, there is no scope for action of every kind in respect of liberation. The way in which the association of action finds a place as a remote aid in respect of the origination of knowledge has also been explained. Now it will be stated that knowledge of the ever-existent Self is the special and the best means to destroy ignorance and that nothing else, either as the principal or subsidiary, can be the means [in combination with knowledge]. On this issue, he first explains why knowledge as a subsidiary (to karma) cannot be the cause [of the destruction of ignorance]. [Introduction - Verse 54]

Tritiya Samuchaya Vada  
Nirasa for Moksha

3 Types

(1) Jnana Pradhanam

- Jnanam – Angi – 75%
- karma – Angam – 25%

(2) Karma Pradhanam

- Karma – Angi – 75%
- Jnana – Angam – 25%

(3) Sama Pradhanam

- 50% Contribution of Jnanam and Karma.

**1<sup>st</sup> :**

- Jnanam gives Moksha supported by karma.

**Sureshvaracharya :**

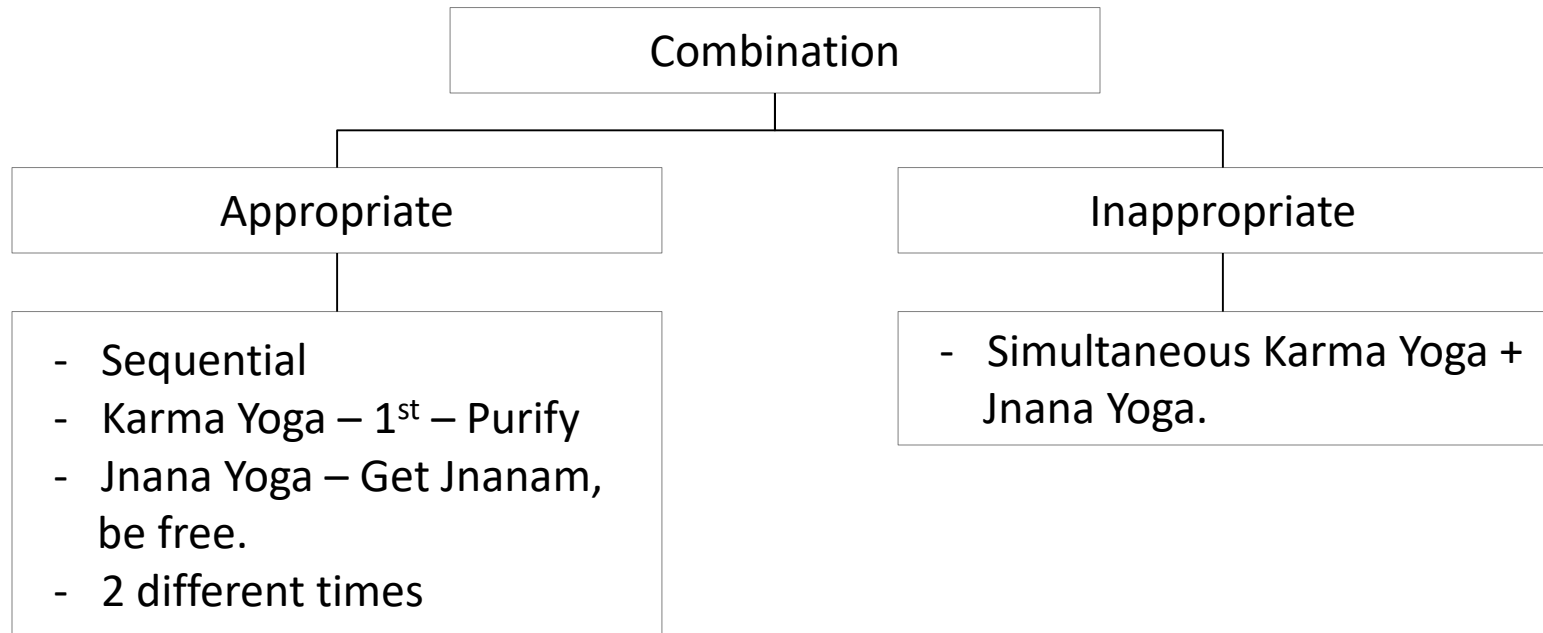
- All 3 views of Purva Pakshi not accepted.
- Jnanam gives Moksha unsupported by Karma.
- Kevalam Karma – Laukika, Veidica, Upasana not sufficient for Moksha.
- Karma Yoga and Jnana Yoga have cause – effect relationship.
- Jnana Yoga and Moksha have cause – Effect relationship.
- No direct cause – effect relationship between Karma and Moksha.

- Nithya Naimitta Karma purifies mind and after purification, job of Karma is over.
- Vedanta Pramanam Jnanam alone destroys self-ignorance and gives Moksha.
- Analyse Svabava of seeker Mumukshu, Jnanam, and object of knowledge – Atma.
- In Moksha Svarupa, no process involved, no Karma involved.
- We accept Krama Samuchaya.

Karma Yoga – 1<sup>st</sup> to purify mind.

Jnana Yoga – for Moksha – liberation.

- We do not accept simultaneous – Sama – Samuchaya discussed in verse 29.



- Self ignorance removal by Mahavakya Vichara alone, direct, unique means.
- Atma Jnanam in mind of seeker not in note books.

## Aham Brahma Asmi

- Information
- Suggestion
- Not fact for me

- Knowledge
- Fact for me

**Gita :**

- Chapter 2 – Verse 56

**Gita :**

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Karma can never do job of removing ignorance, hence can never be the means.
- Jnanam independently removes ignorance.

Verse 54 – 79	Verse 20 – 22
Refutation	Purva Pakshi

## Verse 54 :

संनिपत्य न च ज्ञानं कर्माज्ञानं निरस्यति ।  
साध्यसाधनभावत्वाद् एककालानवस्थितेः ॥ ५४ ॥

samnipatya na ca jnanam karmajnanam nirasyati  
sadhya-sadhana-bhavatvad eka-kalanavasthiteh

Knowledge cannot remove ignorance by union with action [as its subsidiary]. Action and knowledge cannot exist at the same time as they are related as means and end. [Verse 54]

- Karma cannot take Jnanam as assistant – Jnanam Sannipatriya to remove Ignorance.

## Example :

- One suffering from fever, wants mother to sit (Pakkabalam).

## Reason :

- Eka Kala Anavastitam.
- At one and same time, Karma and Jnanam do not function.
- Karma Yoga – means to come to Jnana Yoga – prepares mind.
- Jnana Yoga – begins to function when mind is prepared and start understanding Vedanta.
- Otherwise Naishkarma Siddhi class only information not fact for me.

- When Jnana Yoga is functioning, Karma Yoga is non-existent.
- Class is not a waste, class is Karma, Purifying mind.
- Krama Samuchaya – Karma Yoga – 1<sup>st</sup> – function them Jnana Yoga functions.

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"> <li>- Sadhana</li> <li>- Mind not prepared</li> </ul>	<ul style="list-style-type: none"> <li>- Sadhyam</li> <li>- Mind prepared</li> </ul>

- Eka Kala Anavastite, both Yogas do not exist simultaneously.



## Verse 55 – Introduction :

समप्रधानयोः अपि असंभवः एव ।

*sama-pradhānayoṃ apy asaṃbhava eva*

Also, they cannot be combined as equal partners. [Introduction – Verse 55]

- Karma and Jnana can never play equal role.

## Verse 55 :

बाध्यबाधकभावाच्च पञ्चास्योरणयोरिव ।  
एकदेशानवस्थानात् न समुच्चयता तयोः ॥ ५५ ॥

*bādhya-bādhaka-bhāvāc ca pañcāsyoraṇayoṃ iva  
eka-deśānavasthānān na samuccayatā tayoh*

No combination of them is possible, as they cannot co-exist being related as the sublator and the sublated, like the lion and the sheep. [Verse 55]

## Samuchaya Refutation – Reason :

Badya	Badaka
Destroyed	Destroyer Sambandha

## Example :

a) Light - Darkness

b)

Hungry Lion	Sheep
Destroyer	Destroyed
Jnanam	Karma

- Panchasya = Lion – whose mouth is wide.
- Hungry Lion swallows sheep.
- Similarly Jnanam swallows Karma.
- In one and same mind, Karma and Jnanam can't co-exist.
- How Jnanam and Karma are enemies?

### **Gita Bashyam – Shankara :**

- Karma requires thought “I am Karta, Sadhaka, Samsari, Prarabda problems, looking for remedy through rituals”.

### **Ashtavakra Gita :**

- I am not Jiva, Akarta, Asamsari, without Sanchita, Agami, Prarabda.
- Prarabda is Mithya, Jnanam = Siddah Karma – Mithya Sadhanam.

### **How can Jnanam and Karma coexist?**

- a) As long as I am in Karma Yogi format, helpless Jiva, requiring support from Ishvara, confronting Jagat, I will be in Karma Marga.
- b) In Jnana Yogi format, Atma – Anatma format comes in play.

I – Atma	Anatma – World
<ul style="list-style-type: none"> <li>- Drk – Higher order of reality.</li> <li>- Nitya Mukta Svarupa.</li> <li>- Satyam, Asangaha</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya</li> <li>- Drishyam lower order of reality.</li> <li>- Prarabda – Mithya at all times.</li> </ul>

- Don't require remedy for unreal problems.
- This is Badya – Badaka Bava Format.

### **Vedanta :**

- Pramanam for a prepared mind.
- You are either in  $\Delta$  format or Binary format.

## Verse 56 – Introduction :

कुतो बाध्यबाधकभावः ? यस्मात् ।

*kuto bādhya-bādhaka-bhāvaḥ. yasmāt*

If it be asked, "Why are they related as the sublator and the sublated?" the following is the reason. [Introduction - Verse 56]

- Karma and Jnanam can't coexist in mind of one person.
- One destroys other.
- Why Jnanam will not allow Karta and Karma to coexist?

## Verse 56 :

अयथावस्त्वविद्या स्याद् विद्या तस्या विरोधिनी ।  
समुच्चयस्तयोरेवं रविशार्वरयोरिव ॥ ५६ ॥

*ayathā-vastv-avidyā syād vidyā tasyā virodhini  
samuccayas tayor evaṃ ravi-śārvarayor iva*

Ignorance [as well as karma] is concerned with the unreal. Knowledge is opposed to ignorance. Thus their combination will be like that of the sun and darkness. [Verse 56]

## a) Badya – Badaka format (Verse 55)

Destroyer	Destroyed format
<ul style="list-style-type: none"><li>- Jnanam</li><li>- Light</li></ul>	<ul style="list-style-type: none"><li>- Karma</li><li>- Darkness</li></ul>

- Like light and darkness.

### Example :

- Waking – Dream can't coexist, diagonally opposite.
- If Awake, should not work for dream problems.
- Your choice : Awake or dreaming.
- Why we say Jnanam destroys Karma?
- Karma based on Ayatha Vastu.
- Yatha Vastu means Satyam.
- Ayatha Vastu = False knowledge, Agyanam, Mithya Vastu, Na Vidyate Yasmin Tatha.
- Karma based on Karta – I am Brahmana, father, boss, Ahamkara, which is based on Mithya Jnanam, embodiment of ignorance (Avidya Syat).
- Jnanam and Karma are arch rivals.

### Example :

- Light (Ravi) and Darkness (Sharvaram).

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"><li>- Δ format</li><li>- Jiva, Jagat, Ishvara</li><li>- Helpless Jiva requires support of Ishvara.</li></ul>	<ul style="list-style-type: none"><li>- Binary format</li><li>- Atma – Anatma</li><li>- Atma is the only reality, Paramartika Vastu.</li><li>- Anatma is Vyavaharikam</li><li>- Prarabda is Mithya</li><li>- I am Swami, Asangaha, unaffected by Anatma Prapancha.</li></ul>

- Can't combine master and helpless Jiva.

### 3 Processes for implementation of Binary format

Nishchaya

- Head + Heart must Agree on Jnana Yoga format.

(2) Karma Pradhanam

- Decide from today, will follow Jnana Yoga – AA Format.

(3) Sama Pradhanam

- Implement Jnana Nishta way of life.
- Gita :**
- Chapter 3 – Verse 3

**Gita :**

श्रीभगवानुवाच ।  
लोकेऽस्मिन् द्विविधा निष्ठा  
पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन साङ्ख्यानं  
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |  
loke'smin dvividhā niṣṭhā  
purā proktā mayā'nagha |  
jñānayōgena sām̐khyānām  
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

## Verse 57 – Introduction :

तस्मात् अकारक-ब्रह्मात्मनि  
परिसमाप्तौ-अवबोधस्य अशेषकर्मचोदनानां  
अचोद्य-स्वाभाव्यात् कुण्ठता । कथं तत् ? अभिधीयते ।

*tasmād akāraka-brahmātmani  
parisamāptāvabodhasyāśeṣa-karma-codanānām  
acodya-svābhāvyāt kuṇṭhatā. katham tat. abhidhīyate*

Hence, in the case of a person who has attained knowledge of Brahman, is not involved in action, all injunctions which prescribe the performance of action lose their force, because his nature is such that he is no longer subject to injunctions. If you ask, "How is that possible?" it will be explained. [Introduction – Verse 57]

- In Binary format, Karmas irrelevant.
- Study culminates in Akaraka Brahma Atma.
- Brahma does not exist in field of action, not an accessory of action (subject, object, instrument, Locus.
- I transcend all action is the assimilated knowledge.

## Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

**ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||**

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

- I am not Karta.

**Jnani :**

- Akarta, has no Ashrama.
- Has discovered his very nature.
- Hence Karma Khanda – irrelevant.
- All commandments born out by Abhimana.
- Father, mother, boss, teacher...

**Verse 57 :**

बृहस्पतिसवे यद्वत् क्षत्रियो न प्रवर्तते ।  
ब्राह्मणत्वाद्यहंमानी विप्रो वा क्षत्रकर्मणि ॥ ५७ ॥

*brhaspati-save yad-vat kṣattriyo na pravartate  
brāhmaṇatvādy-aham-māni vipro vā kṣattra-karmaṇi*

Just as a Ksatriya does not perform Brhaspati-sava, even so a Brahmana who considers himself as possessing the nature of Brahmana, etc. does not perform the duties of a Ksatriya.  
[Verse 57]

- In Karma Khanda – every Karma depends on Varna – Ashrama.
- Brihaspati Svaha – performed by Brahmana, Kshatriya not interested.
- Raja Suya Yaga – performed by Kshatriya, irrelevant for Brahmana.
- Jnani Akarta mentally, how can there be Samuchaya. He is not identified with any Karma. Does not incur omission Papam – Pratyavaya Papam no PORT – no obligatory duty.



## Verse 58 - Introduction :

यथायं दृष्टान्तः एवं दार्ष्टान्तिकोऽपि इत्येतदाह ।

*yathāyaṁ dr̥ṣṭānta evaṁ dār̥ṣṭāntiko 'pity etad āha*

To show that what is true of the example also holds good with regard to what is to be illustrated, he says the following. [Introduction - Verse 58]

- Like some vedic commandment not relevant for Kshatriya and he doesn't identify with them, Jnani drops identification with all karmas.

## Verse 58 :

विदेहो वीतसन्देहो नेति नेत्यवशेषितः ।

देहाद्यनात्मदृक्-तद्वत् तत्-क्रियां वीक्षतेऽपि न ॥ ५८ ॥

*videho vīta-sandeho neti-nety-avaśeṣitaḥ*

*dehādy-anātma-dr̥k tad-vat tat-kriyāṁ vīkṣate 'pi na*

[A person who has the right knowledge] is one who is free from the body, who is free from doubt, who remains [as the Self] through the practice of the technique of "not this, not this" and who sees the body, etc. as not-Self. In the same way [as shown in the example], he does not even look at their action. [Verse 58]

- Jnani does not look upon himself as Jiva, changed Jiva / Jagat / Ishvara format.
- Has no doubt – Aham Brahma Asmi and father, teacher, boss is Vesham – not over anxious.

**Vesham :**

- Not disturbed, mind not preoccupied.
- Grihasta plays role of father, son, not Baram, serials with many episodes. I am deha traya rahita Atma.

**Ajnani :**

- Mind always pre-occupied, disturbed.

**Jnani :**

- Perceives body as Mithya Vesham only.
- I am neither Vishwa / Teijasa / Pragya, but am Turiyam.
- As Turiyam how do I look at my own body, mind, profession, world?
- “Anatma” – seen – Mithya.
- I am Drk – seer – sentient.
- Veda Vidhi, Nisheda is Mithya only.
- Like Brahmana looks at Kshatriyas Rituals as irrelevant, Jnani looks at all Vedic commandments as irrelevant, Mithya.

**Neti Neti Avaseshyata :**

- Description of wise man.

## Brihadaranyaka Upanishad :

### Wise Man Negates :

Na Iti	Na Iti
<ul style="list-style-type: none"><li>- Murtha Prapancha</li><li>- Visible, Sthula Shariram</li></ul>	<ul style="list-style-type: none"><li>- Amurtha Prapancha.</li><li>- Invisible, Sukshma Shariram</li></ul>

- What is left is Chaitanyam.
- I, the left out Chaitanyam am Brahman.
- Avaseshita means left out substratum, Adhishtanam, after negation of world, body – mind complex.
- I Atma can't claim Varna, Ashrama identity.
- Can't have Nitya, Naimitta, Kamya, Nisheda Karmas as Jnani.
- No body – Mind – Karma.

## Verse 59 – Introduction :

तस्यार्थस्य आविष्करणार्थम् उदाहरणम् ।

*tasyārthasyāviṣkaraṇārtham udāharaṇam*

With a view to clarifying this idea, an illustration is given. [Introduction - Verse 59]

- Brahma Satyam, Jagan Mithya mindset dominant in the mind of Jnana Nishta Purusha.

## Verse 59 :

मृत्स्नेभके यथेभत्वं शिशुरध्यस्य वल्गति ।  
अध्यस्यात्मनि देहादीन् मूढस्तद्वद्-विचेष्टते ॥ ५९ ॥

*mṛtsnebhake yathebhatvaṁ śiśur adhyasya valgati  
adhyasyātmani dehādīn mūḍhas tad-vad viceṣṭate*

Just as a child, superimposing the notion of a [real] elephant on the clay-elephant, runs away from it, even so an ignorant man, superimposing the notions of the body, etc. on the Self, is engaged in action. [Verse 59]

- All superimpose 3 fold body upon Asanga Atma.
- Look at relations – father, son, brother, possessions as real like a baby which runs towards or away from a wooden elephant.
- Child looks at it as real elephant as we look at entire universe as real.
- We are like babies, deluded and jumping with joy or sorrow.

## Verse 60 – Introduction :

न च वयं ज्ञानकर्मणोः सर्वत्र एव समुच्चयं  
प्रत्याचक्ष्महे । यत्र प्रयोज्य- प्रयोजकभावो  
ज्ञानकर्मणोः, तत्र नास्मत्पित्रापि शक्यते  
निवारयितुम् । तत्र विभागप्रदर्शनाय उदाहरणं  
प्रदर्शयते ।

*na ca vayaṃ jñāna-karmaṇoḥ sarvatraiva samuccayaṃ  
pratyācakṣmahe. yatra prayojya- prayojaka-bhāvo  
jñāna-karmaṇos tatra nāsmat- pitrāpi śakyate  
nivārayitum. tatra vibhāga- pradarśanāyodāharaṇaṃ  
pradarśyate*

We do not deny the combination of knowledge and action in all cases. Wherever action and knowledge are related as cause and effect, even our father in such a case cannot repudiate [their combination]. With a view to show the distinction in this connection, an example is given. [Introduction – Verse 60]

## 2 Types of Jnanam :

Apara Vidya	Para Vidya
<ul style="list-style-type: none"><li>- Material knowledge.</li><li>- Ayathartha Jnanam.</li><li>- Karma friendly, promoting.</li><li>- Gives me more desires, skills.</li><li>- Veda Purva Jnanam.</li><li>- Sumuchaya between Karma and Jnanam possible.</li></ul>	<ul style="list-style-type: none"><li>- Spiritual knowledge.</li><li>- Yathartha Jnanam.</li><li>- Karma negating.</li><li>- I have no intellect or Laukika Jnanam.</li><li>- Vedanta Jnanam.</li><li>- No Samuchhaya between Karma and Jnanam possible.</li></ul>

Apara Vidya	Para Vidya
<ul style="list-style-type: none"> <li>- Retains Jiva / Jagat / Intellect format.</li> <li>- Prayojyam – Prayojaka Sambanda.</li> <li>- Promoted – Promoter / Supporter / Supported relationship between Karma and Jnanam.</li> <li>- Branti Jnanam, erroneous Jnanam.</li> <li>- Individuality, duality preserved</li> <li>- Visishta Advaitin</li> <li>- Moksha in Vaikunta, pressing lords feet is Karma Yoga not Moksha.</li> <li>- Rasa Leela of Gopikas not Moksha but Karma Yoga.</li> <li>- Triangular format maintained and can do varieties of Pujas.</li> <li>- Naishkarmya Siddhi study one of the Karmas.</li> </ul>	<ul style="list-style-type: none"> <li>- Like light and darkness.</li> <li>- Presence of Jnanam = Absence of Dvaitam, Karma, Karakams.</li> <li>- Binary format.</li> <li>- Neti – Neti – Murtha, Amurtha Prapancha negated.</li> <li>- What is left out is observer Chaitanyam, Atma, Adhishtanam.</li> <li>- Jnani does not look at any Karma seriously.</li> <li>- Drops identity with the body, mind, world.</li> <li>- No supported, supporter relationship is there between Jnanam (Chaitanyam) and Karma.</li> <li>- I am Satyam, Jagan Mithya.</li> <li>- Δ Replacement Jnanam.</li> </ul>

## Verse 60 :

स्थाणुं चोरधियालाय भीतो यद्वत्पलायते ।  
बुद्ध्यादिभिस्तथात्मानं भ्रान्तोऽध्यारोप्य चेष्टते ॥ ६० ॥

*sthāṇuṃ coradhiyālāya bhīto yad-vat palāyate*  
*buddhy-ādibhis tathātmānaṃ bhrānto 'dhyāropya ceṣṭate*

Just as a person cognizing a post as a thief runs away in fear, even so a deluded person, superimposing intellect, etc. on the Self, is engaged in action. [Verse 60]

## Example :

- In darkness, post or stump of tree mistaken as thief or ghost.
- Sthanum – Chora Darshanam.

For Ajnani	For Jnani
<ul style="list-style-type: none"><li>- Chora Real</li><li>- False knowledge promotes Karma of running.</li><li>- Prayojya – Prayojaka, promoter – promoted relationship exists.</li><li>- False knowledge – karma.</li><li>- Remembers neighbours thief, runs faster.</li></ul> <p><b>Tells Ajnani :</b></p> <ul style="list-style-type: none"><li>- You also run away from thief – will discuss later after 5 miles.</li></ul>	<ul style="list-style-type: none"><li>- Chora is erroneous</li><li>- Right knowledge will drop Karma.</li><li>- Jnani wants to stop Ajnani.</li><li>- Jnani helpless to stop running humanity.</li><li>- Ever wonderful Atma falls as Anatma by wrong identification.</li><li>- Adhyasa.</li></ul>

- Taking oneself as Sharira Trayam is Adhyasa, individuality comes.
- Each role whips a person to activity.
- Atmanam Adhyaropaha Branthya Jagat.
- World Sympathises for world person and wise sympathise for the worldly person.
- Maya successfully continues her Drama.
- Deluded perform Laukika, Veidika Karmas endlessly.



## Verse 61 – Introduction :

एवं यत्र यत्र ज्ञानकर्मणोः प्रयोज्य-प्रयोजकभावः,  
तत्र सर्वत्रायं न्यायः । यत्र तु न समकालं नापि  
क्रमेणोपपद्यते समुच्चयः, स विषय उच्यते ।

*evam yatra-yatra jñāna-karmaṇoḥ prayojya-prayojaka-bhāvas  
tatra sarvatrāyaṁ nyāyaḥ. yatra tu na sama-kālaṁ nāpi  
krameṇopapadyate samuccayaḥ sa viṣaya ucyate*

Thus, wherever there is means - end relation between knowledge and action, this principle holds good in all those cases. But cases where neither simultaneous nor successive combination is tenable, will be stated [in the sequel]. [Introduction – Verse 61]

- Chora Darshanam and Phalaya Karma Mutually support each other.
- Individuality, Dvaita Darshanam, Promotes varieties of Karmas.
- W.r.t. Vedanta it is Branti Vidya = Avidya = Apra Vidya.
- Individuality and Jatakam negated by Atma Jnanam.
- 1<sup>st</sup> Karma Yoga.  
2<sup>nd</sup> Jnana Yoga.

## Verse 61 :

स्थाणोः सतत्त्वविज्ञानं यथा नाङ्गं पलायने ।  
आत्मनस्तत्त्वविज्ञानं तद्वन्नाङ्गं क्रियाविधौ ॥ ६१ ॥

*sthāṇoḥ sa-tattva-vijñānaṁ yathā nāṅgaṁ palāyane  
ātmanas tattva-vijñānaṁ tad-van nāṅgaṁ kriyā-vidhau*

Just as right knowledge of the post is not subsidiary to the act of running, even so right knowledge of the Self is not subsidiary to the injunction of action. [Verse 61]

- Suppose the individual gets knowledge of truth, thief does not exist.
- Only post exists, no thief.
- Only Atma exists, no world.
- Then Jnanam + running not possible.
- Atma Jnanam can't be combined with any Karma.
- I am not Vishwa / Teijasa / Pragya – individual but Turiyam.
- Jnanam not Angam – booster for Karma.

**Example :**

- Person taught, he is not a worm.
- Not satisfied, world / crowd does not know that, hence running away from the world.
- Wormness can't coexist with human knowledge.
- Individuality can't coexist with Jnanam.

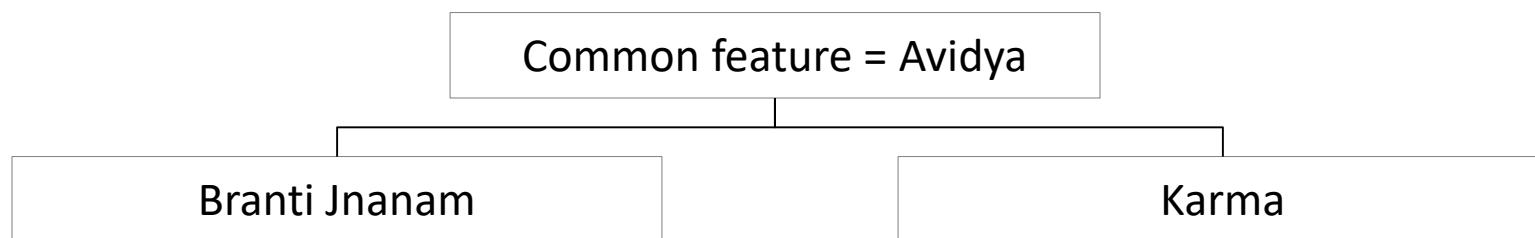
## Verse 62 – Introduction :

यस्माद्गुणस्यैतत् स्वाभाव्यम् ।

*yasmād guṇasyaitat svābhāvyam*

For that is the nature of a subsidiary. [Introduction - Verse 62]

- If 2 things should function as supporter and supported, they should have one common feature.



## Verse 62 :

यद्धि यस्यानुरोधेन स्वभावमनुवर्तते ।

तत्तस्य गुणभूतं स्यात् न प्रधानाद्गुणो यतः ॥ ६२ ॥

*yadd hi yasyānurodhena svabhāvam anuvartate*

*tat tasya guṇa-bhūtaṁ syāt na pradhānād guṇo yataḥ*

That, indeed, which follows the nature of another in conformity to it can be subsidiary to it. But that which destroys the principal cannot be subsidiary to it. [Verse 62]

- Assistant factor (Angam) Branti Jnanam, always follows nature of main factor – running (Angi).
- For running, thief knowledge supporting factor.
- I am Brahmanaha, helps in Sankalpa taking and perform Karma.

## Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Adrishyam, Achakshu... not supportive but karma destroying knowledge.
- Supportive factor cannot be destroying factor.

## Verse 63 :

यस्मात् ।

कर्मप्रकरणाकांक्षि-ज्ञानं कर्मगुणो भवेत् ।  
यद्धि प्रकरणे यस्य तत्तदङ्गं प्रचक्षते ॥ ६३ ॥

*yasmāt*

*karma-prakaraṇākāṅkṣi jñānaṁ karma-guṇo bhavet  
yadd hi prakaraṇe yasya tat tad-aṅgaṁ pracakṣate*

For this reason [also]. [Introduction - Verse 63]

The knowledge which expects the context of action will be a subsidiary to action; for, that which belongs to the context of something is said to be a subsidiary to it. [Verse 63]

- Jnana Karma Samuchhaya Vadi very powerful during Shankara's time.
- According to Purva Mimamsa, Vedanta meant to improve Karta.
- **Quote Chandogya Upanishad :**

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।  
नाना तु विद्या चाविद्या च यदेव विद्यया करोति  
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति  
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १.१.१० ॥

*tenobhau kuruto yascaitadevam veda yasca na veda ।  
nana tu vidya cavidya ca yadeva vidyaya karoti  
sraddhayopanisada tadeva viryavattaram bhavatiti  
khalvetasyaivaksarasyopavyakhyanam bhavati ॥ 1.1.10 ॥*

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upanisads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

- After Atma Jnanam, Karmas become efficient.
- Purva Mimamsa not clear about role of Karma and Jnanam.
- To be better Karta they teach Vedanta. How can performer be improved.
- Veda Purva Jnanam can improve all accessories involved in Karma – oblations, number of priests, god facing direction, mantras.
- Knowledge favours Laukika and Veidika Karmas.
- Vedanta negates Karta and hence all Karma accessories.
- Vedanta Jnanam not Angam for Karma.
- Karma continues till Jnanam arises.
- Moment Jnanam arises, Karmas are falsified.
- Karmas not of importance to wise person exactly like dream world loses importance after waking.
- Individuality and Dvaitam loses its significance after Jnanam.

## Revision : Verse 54 – 79 :

- Jnana Karma Samuchhaya negation.
- Aikya Jnanam negates ignorance and ignorance born misconceptions.
- Negates duality, Karta, karma, Karanam.
- Duality required for Karma is negated by Jnanam.

## Example :

- Darkness can't exist with light.
- Presence of Jnanam = Absence of duality, absence of Karma.
- Therefore Jnanam and Karma can't go together.
- Hence, wise man does not look at any Karma favourably, Laukika or Veidika.

## Verse 60 – Introduction :

### 2 Types of Knowledge :

Karma Friendly	Karma Negating
<ul style="list-style-type: none"><li>- Material science, favours Karma.</li><li>- Inspires you to do more work.</li><li>- Improve family, individual, society, 14 Lokas, Veda Purva.</li><li>- Retain Karta, individuality and duality.</li><li>- This Karma + Jnanam happily get.</li><li>- Example : Degree to get Job</li><li>- Prayojyam – Prayojakam – Supporter – Supported Relationship.</li></ul>	<ul style="list-style-type: none"><li>- No intellect in this Atma Jnanam.</li><li>- Jnanam negates Karma.</li></ul>

- Erroneous, Branti Jnanam, Ayathartha Jnanam, Karma preserving knowledge.
- Ayathartha Jnanam and Karma can be combined.
- Yathartha and Karma can't be combined.

**a) Jnana Karmanoho :**

- Samuchhaya of Jnanam and Karma.

**b) Vayam Pratya Chakshnamahe :**

- We do not negate Jnanam and Karma.

**c) Sarvatra :**

- In the case of all types of Jnanam.
- Negate only in the type of knowledge where we accept combination.

**d) Yatra Prayojya – Prayojana Bava :**

- In case of that knowledge, where there is mutual supporter – supported relationship.
- Any knowledge which preserves my individuality – Ahankara, Duality, Dvaita Prapancha retaining  $\Delta$  format – Jiva / Jagat / Ishvara is Branti knowledge.
- In Yathartha Jnanam,  $\Delta$  format goes away, have only Atma – Anatma.
- Jnana Yoga is shifting format from  $\Delta$  to binary format.
- Aham Satyam, Jagan Mithya, there is no  $\Delta$  format at all.
- In  $\Delta$  format, Samuchhaya is maintained.
- I am Jiva, Ishvara, Puja, problems all exist.
- Naishkarmya Siddhi – replaces  $\Delta$  format, not one of the activities of Jiva.
- It is replacement Jnanam.



**e) Nivarithum Na Shakyate :**

- Can't negate Samuchhaya in case of  $\Delta$  promoting Branti Jnanam.

**f) Na Asmat Pitra Api :**

- Even my father, or Brahmaji can't negate Samuchhaya.

**g) Tatra :**

- Among them,  $\Delta$  promoting and  $\Delta$  replacing Jnanam.

**h) Darshanaya Vibhagaya Pradarshayate :**

- To show difference between Karma friendly and enemical types of Knowledge.

**I) Udaharan Pradarshayate :**

- I am giving example.

**Verse 60 :**

**a) Sthanum Chora Dhiya Alaya :**

- A person mistakes a post of a tree for a thief.

Perceiver	Wiseman / Jnani
<ul style="list-style-type: none"><li>- Does not know</li><li>- Promotes Karma – runs more thinking of thief in neighbourhood.</li><li>- Promoter – Promoted relationship exists.</li><li>- Jnana Karma Samuchhaya Possible.</li><li>- Frightened</li></ul>	<ul style="list-style-type: none"><li>- Knows, helpless.</li><li>- Says false knowledge.</li></ul>

**b) Yadvat Phalayate :**

- Runs with cellphone, asks wise man to join.

**c) Tasmāt :**

- In the same way.

**d) Atmanam Budhyadhi Api Adhyaropya :**

- In the same way, ever free, pure Atma I am but I mistake (Adhyaropa) Body, mind as myself.
- Sharira trayam as myself, Naturally individuality comes – father, son, boss.
- Each role has duties, problems, makes person run.
- Can't complete duties and come to Vedanta.
- Whole world, Brantya Daya, confused.
- Wise can't have Sympathy for the world.
- In fact, the world pities the Sanyasi.
- Maya successfully continuing its Drama.

**e) Cheshtate :**

- Maintains Laukika and Veidika Karmas.

## Verse 61 – Introduction :

### a) Evam :

- In this particular case.

Chora Darshanam	Paraya Karma
Jnanam can mutually support	Karma

### Rule :

- Where individuality and Dvaita Darshanam is there, there will be varieties of Karmas.

### b)

Jnana	Karma
Prayojya	Prayojyaka Bava

- There is mutual friendship between Jnanam and Karma w.r.t. the Ajnanis.
- w.r.t. Jnani, it is Apra Vidya, which is Avidya.
- Jataka Jnanam is Branti Jnanam.

c) When individuality, Jatakam is negated, by Jnani with unique knowledge,  $\Delta$  format negating knowledge, Jiva, Jagat, Ishvara format negates  $\Delta$  knowledge.

### d) Na Upapadyate :

- Samuchhaya not possible.

### e) Sama Kale :

- Simultaneously or sequentially, Kramena,  
1<sup>st</sup> Atma Jnanam then karma }  
1<sup>st</sup> Karma then Atma Jnanam } In both combination not possible

### Verse 61 :

#### a) Satata Vigyanam :

- Suppose person gains knowledge of truth of thief, doesn't exist, only post exist.

Sthanu Jnanam	Phalayana Karma
<ul style="list-style-type: none"><li>- Post exists</li><li>- No thief</li></ul>	<ul style="list-style-type: none"><li>- Running Dropped</li></ul>

### Similarly :

#### b) Atmanaha Tatva Vigyanam :

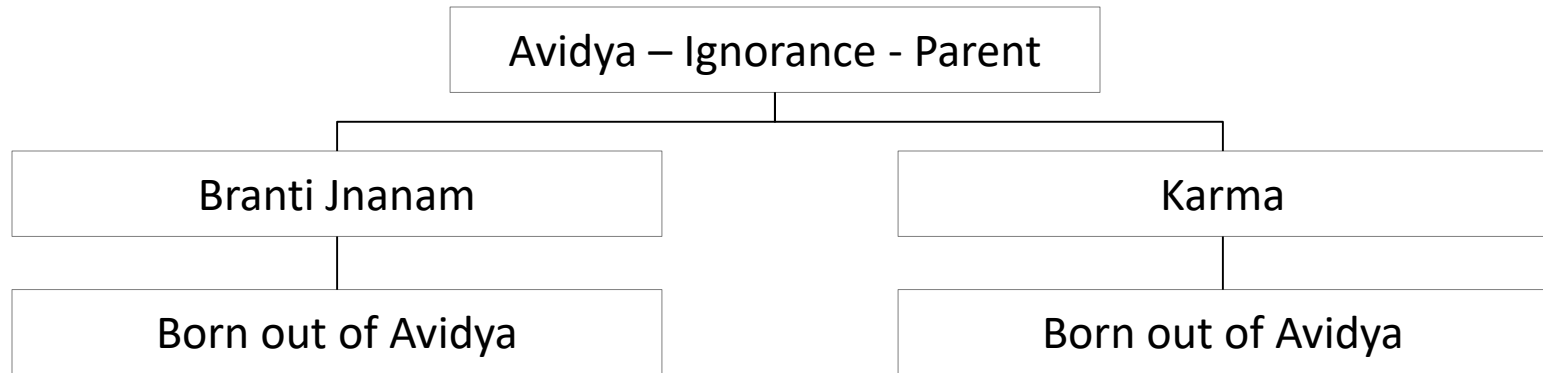
- Atma Jnanam can't be combined with any Karma.
- I am not Vishwa, Teijasa, Pragya individual with Biodata.
- I am Paramartika non-individual, Turiya Atma.
- This Jnanam can't become – Angam, part, booster – Kriya Vidhou – in performing Karma.

## Chinmaya Story :

- Person thought he was worm, will be caught by birds, convinced, later wonders – How will bird know I am not worm.
- Wormness can't coexist with knowledge.
- Individuality can't coexist with Naishkarmya Siddhi Jnanam.

## Verse 62 – Introduction :

- Birds of same feather, flock together.
- Should have similar characteristics, features.



## Etad Svabavyam :

- What is the nature of Branti Jnanam and Karma?

## Verse 62 :

### a) Yatu Yasya Bavam Anuvartate :

- Assisting factor should always have nature of primary factor.

Phalayanam	Primary factor
- For Running	- Thief Jnanam, not post knowledge. - Reinforces running.

- Mutually supportive, have Anga – Angi Bava.

b) Yatu Branti Jnanam, Tatu Pralayana Karma Svabavam Anuvartante, it follows.

**Anurodhanena :**

- By being in conforming to other.
- Both based on Avidya, ignorance of the post.

**c) Tatu Tasya Guna butam Syat :**

- Gunabutam = Supportive factor for doing primary Karma, any Vedic Ritual.
- I am Brahmana, Kshatriya, is favourable for rituals, take Sankalpa... supportive factor.

**Can't say : Mundak Upanishad**

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Not Atma Jnanam promoting Karma.

## Rule :

- Gunaha Pradhana Na Syat, Prakaranat.
- Pradhanam Atti – Jnanam swallows, destroys Karma.
- If Jnanam negates Karma, it is Pradhanat Jnanam.
- I don't have Varna, Ashrama... Jnanam is destroyer of every Veidika Karma.
- How can karma destroyer Jnanam be supporter of Karma?

## Guna Pradhanasya Ath Na Bavati :

- Supportive factor should not be destroyer of supported factor.

## Verse 63 – Introduction :

### a) Yasmat ;

- Seemingly simple fact, not understood by Mimamsaka Purva Pakshi, who have thoroughly studied Veda Purva and Anta and have formed Jnana Karma Samuchhaya Vada.
- Powerful philosopher during Shankaras time.
- According to Purva Mimamsaka, Vedanta Jnanam only to improve Karta.

## Chandogya Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।  
नाना तु विद्या चाविद्या च यदेव विद्यया करोति  
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति  
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १.१.१० ॥

tenobhau kuruto yascaitadevam veda yasca na veda ।  
nana tu vidya cavidya ca yadeva vidyaya karoti  
sraddhayopanisada tadeva viryavattaram bhavatiti  
khalvetasyaivaksarasyopavyakhyanam bhavati ॥ 1.1.10 ॥

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upanisads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

- After Atma Jnanam, Karmas will become more efficient.
- Gita for better corporate management.

### **Sureshvaracharya :**

- Atma Jnanam is destroyer of Karta, can't improve performance.
- You the performer identified with body, mind complex, ego, individuality, Dvaitam is negated.
- How can it polish Karta?

### **a) Yasmat :**

- Because.

### **b) Karma Prakarane Akankshi (Required) Jnanam :**

- All Jnanam required in Karma Khanda for better performance of Karma.

### **c) Karma Guna Bavet :**

- Support, assistant, promoter of Karma.

### **Example :**

- Sraddha, 2 priest, Vastu, accessories required helps Karma.
- Vedanta nothing to do with direction of God, number of priests.



- Can't compare Veda Purva and Vedanta Jnanam.

**d) Yadi Yasya Pravartate :**

- Whichever knowledge exists in whichever context.

**e) Tadu Tat Angam Bavet :**

- Karma Khanda Jnanam can become Angam of Karma.
- Can't use Jnana Khanda Jnanam as Angam of Karma.
- Therefore Samuchaya never possible.
- Karmas can continue till Jnanam has risen.
- When Jnanam rises, Karmas falsified, no importance for a wise man.

**Example :**

- Dream world loses importance after waking.
- Whole Dvaitam, individuality its significance lost after Atma Jnanam.

**Revision :**

- Verse 54 – 79 – Sureshvaracharya refuting Jnana Karma Samuchhaya Vada – 3 Branches.
- Karma Pradhana Samuchhaya  
Jnana Pradhana Samuchhaya  
Sama Pradhana Samuchhaya



All 3 not possible

### **Side Point :**

- Jnanam is Aham Brahma Asmi.
- This Jnanam can't go with Karma.
- Other Jnanams friendly with Karma, for performance of Karma.
- Fundamental basis – is I am Karta, doer.
- Aham Karta is promoted, not destroyed.
- Once Kartrutvam is dismantled, then foundation of Karma is gone.
- Can't combine Karma with Kartrutva eliminating Jnanam.
- It is enemical to Karma.
- Veda Purva deals with knowledge of rituals, nature of Indra, Agni, Varuna Devata, oblations required, Blessings given.
- Indra, Varuna, Chandra, Agni, Surya Devatas Jnanam favourable to Karma hence, Samuchhaya possible.

### **Verse 63 :**

- Karma Prakarana Akankshi Jnanam.
- Karma booster Jnanam called karma Anga buta Jnanam.
- Angam is like Catalyst in Chemical reaction.
- Akankshi – means necessary, required for efficient practice of Karma.

## Law :

- Yasya Karmana Prakarane, Yatu Jnanam Vartate,  
Tatu Jnanam Tatu Tasya Jnanam Angam Bavati.
- In the context of whichever Karma, whichever supportive Jnanam is imparted, that supportive Jnanam becomes support or assistant of that Karma.
- Jnanam + Karma mutually support and give greater result.
- Vedanta Jnanam does not come under Karma Prakaranam.
- Vedan Purva separately presents it.
- Vedanta Jnanam destroys Kartrutvam, which is basis of Karma.

## Verse 64 :

स्वरूपलाभमात्रेण यत्त्वविद्यां निहन्ति नः ।  
न तदङ्गं प्रधानं वा ज्ञानं स्यात्कर्मणः क्वचित् ॥ ६४ ॥

*svarūpa-lābha-mātreṇa yat tv avidyāṃ nihanti naḥ  
na tad aṅgaṃ pradhānaṃ vā jñānaṃ syāt karmaṇaḥ kvacit*

Knowledge which, by its mere origination, destroys our ignorance cannot anywhere be subsidiary or the principal to action. [Verse 64]

- Unlike Karma boosting knowledge, Vdanta Jnanam is of different calibre.

### a) Svarupa Labah Matrena :

- By merely coming into existence in the mind of student, Jnanam rising, what does Atma Jnanam do?

### b) Avidyayam Nihanti Naha :

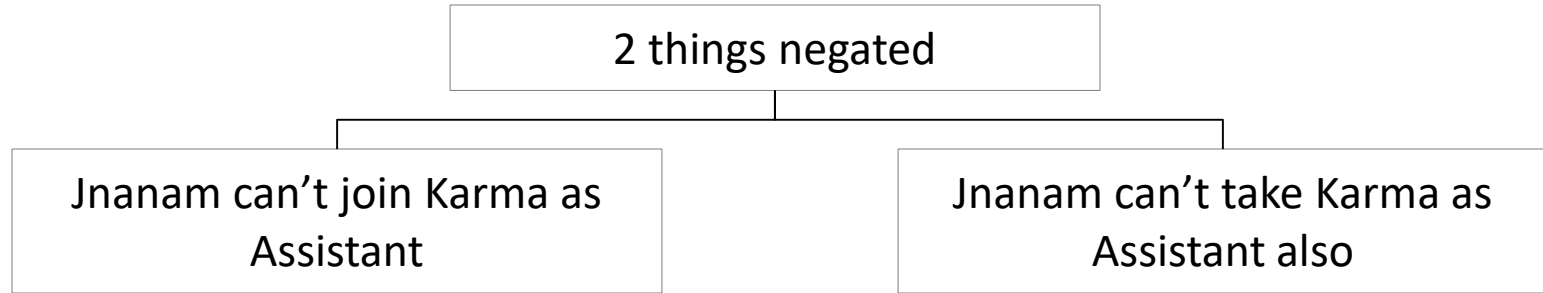
- Our self ignorance destroyed by mere rise of knowledge.
- Ignorance of the fact that I am Akarta, Aham Akarta, Knowledge comes.
- It necessarily displaces Adhyasa that I am Karta.
- If I am Akarta is clear, it has to displace notion I am Karta.

### c) Kartrutvam Cha Nihanti :

- Jnanam destroys ignorance, Kartrutvam and Karma.
- Where Kartrutvam, doership is not there, Karma can't exist.

### e) Pradhanam Va Na Bavet :

- Jnanam can't become Angi.



Therefore,

### f) Trividha Samuchhaya Na Sambavati :

- Jnanam by itself can give liberation.
- Let Karma come, sweep mental floor and go away.
- After that Karma has no role to play.
- Jnanam single handedly can achieve liberation for us.

## Verse 65 - Introduction :

समुच्चयपक्षवादिनापि अवश्यम्  
एतदभ्युपगन्तव्यम् । यस्मात् ।

*samuccaya-pakṣa-vādināpy avaśyam  
etad abhyupagantavyam. yasmāt*

This has to be necessarily admitted even by the advocates of the theory of combination [of knowledge and action. For : [Introduction - Verse 65]

- Samuchhaya Vadi will have to helplessly accept my argument, my conclusion if he follows me step by step.

### a) Samuchhaya Vadi Na Api Etad Avashya Abyupaga Gantavyam :

- Following fact will have to be accepted.
- Helplessly if thinking is clear, will accept because of following fact.

## Verse 65 :

अज्ञानमनिराकुर्वज्ज्ञानमेव न सिद्ध्यति ।  
विपन्नकारकग्रामं ज्ञानं कर्म न ढौकते ॥ ६५ ॥

*ajñānam anirākurvaj jñānam eva na sidhyati  
vipanna-kāraka-grāmam jñānam karma na ḍhaukate*

Knowledge which does not destroy ignorance does not come into existence at all. Action does not touch knowledge which has destroyed the aggregate of the factors of action. [Verse 65]

### a) Jnanam Na Siddhati :

- Jnanam can't rise in mind.

## b) Ajnanam Anira Kurvatu :

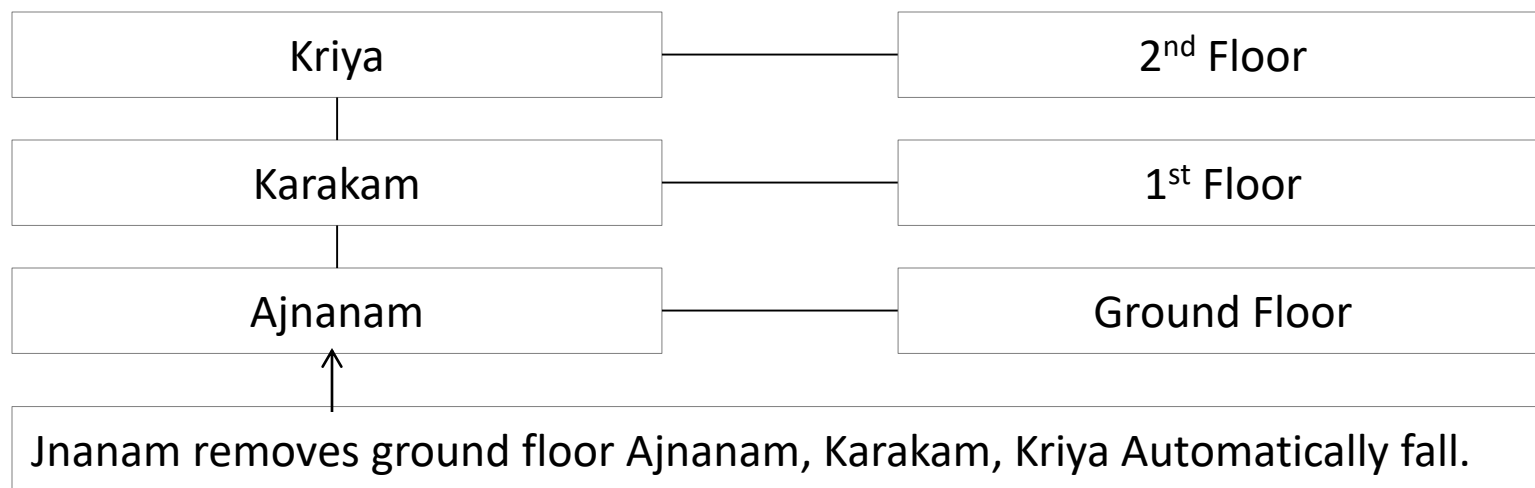
- Without displacing ignorance.
- Jnanam and darkness.
- Light comes, displaces darkness.

### Step 1 : Accept

- Once Jnanam comes in the mind, Ajnanam is absent, Sishyas Ajnanam, knowers Ajnanam is absent.

### Step 2 :

- Ajnanam is sustaining principle of Karaka Dvaitam.
- Support for Duality required for Karma, subject, object, instrument, location required for Karma.
- Karma = Karaka Janya Kriya.
- Ajnanam – Nourishes Karaka Dvaitam, Nourishes Kriya.



- Vipanna Karaka Gramam



Destroyed      Group, Dvaitam

- Vipath – To die, to perish.
- 1<sup>st</sup> casualty = I – Karta = 1<sup>st</sup> Karaka.
- Only when I – Karta is available, will he look for homa kunda, priest, oblations.
- Knowledge is that which has removed accessories, Karaka Rahitam Jnanam.
- Karma no Dhoukate.
- Dhoukate – to go, Gachhati.

Jnanam	Karma	Dhoukate
Subject	Object	Verb

- Jnanam does not go anywhere near Karma, how can you perform coalition party between Jnanam and Karma?
- No Samuchhaya possible.



## Verse 66 – Introduction :

इदं चापरं कारणं ज्ञानकर्मणोः समुच्चयनिबर्हि ।

idam caparam karanam jnana-karmanoh samuccaya-nibarhi ।

This is also another reason for rejecting the combination of knowledge and action.  
[Introduction – Verse 66]

- Another Reason.

### a) Samuchhaya Nibarhi :

- Nashakaha.
- Destroyer.
- Destroyer of Samuchhaya Vada.
- Jnanam can't join Karma as leader or follower.

### b) Angam Na Bavati :

- Pradhanam api na Bavati - When?

### c) Kvachit :

- At any time.

3 types of Samuchhaya

(1) Nishchaya Jnana Pradhanam

(2) Karma Pradhanam

(3) Sama Pradhanam

Negated in Verse 66

Negated in Verse 55 + 56

- Aparam = Additional Logic, reasoning.

## Verse 66 :

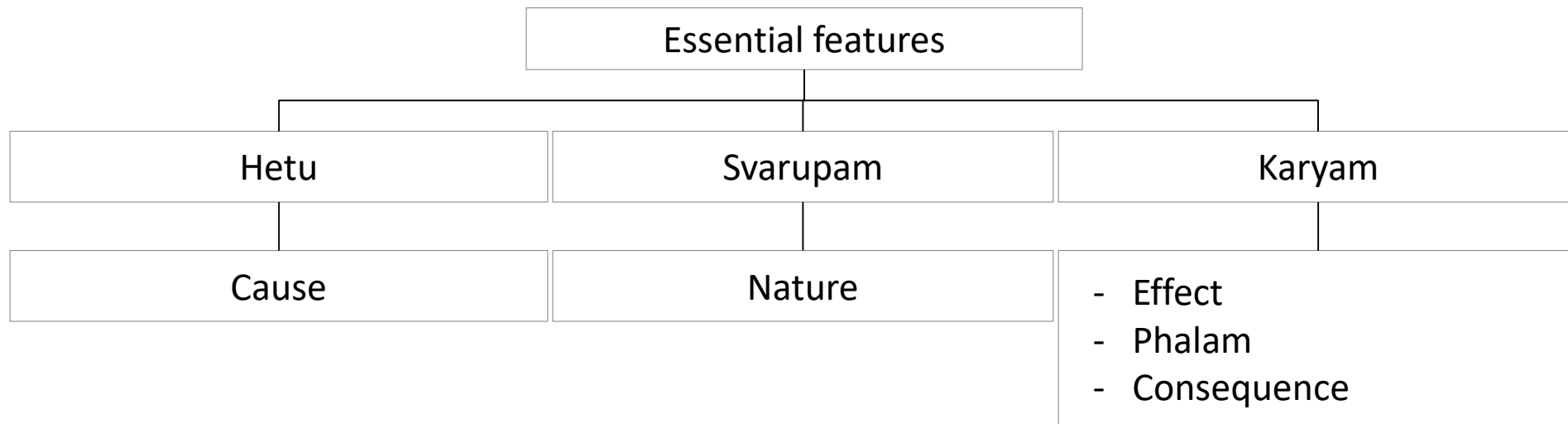
हेतुस्वरूपकार्याणि प्रकाश-तमसोरिव ।  
विरोधीनि ततो नास्ति साङ्गत्यं ज्ञानकर्मणोः ॥ ६६ ॥

hetu-svarupa-karyani prakasa-tamasor iva ।  
virodhini tato nasti sangatyam jnana-karmanoh ॥ 66 ॥

Since the sources, nature, and effects of [both] knowledge and action are opposed like light and darkness, there is no combination of them. [Verse 66]

- If you study main features of Jnanam and Karma, you will note that they are totally incompatible.
- No wedding, can't coexist.

### Main – central portion – essence of Naishkarmya Siddhi :



- Both Virodhi, Diagonally opposite.

Karma Yoga	Jnana Yoga
<p>a) <math>\Delta</math> format</p> <p><b>b) Invocation :</b></p> <ul style="list-style-type: none"> <li>- I am feeble, helpless Jiva.</li> </ul> <p><b>c) Cause :</b></p> <ul style="list-style-type: none"> <li>- Nonenquiry, Avichara.</li> <li>- Conclusion of non-enquiry.</li> <li>- I am Karta, with many uncompleted tasks, duties.</li> </ul> <p>d) Preserves Kartrutvam, whips me to activity, preserved by nonenquiry.</p> <p><b>e) Svarupam :</b></p> <ul style="list-style-type: none"> <li>- Avidyatmakam, Aprakasham, Avidya, Darkness.</li> </ul> <p><b>Isavasya Upanishad :</b> Andah Tamah...</p> <ul style="list-style-type: none"> <li>- Who am I, what is world, not known, in darkness.</li> <li>- Whole Karma is functioning in Semi Darkness of Adhyasa.</li> <li>- All activities are due to erroneous notion w.r.t. myself and the world.</li> </ul>	<p>a) Binary format</p> <p><b>b) Invocation :</b></p> <ul style="list-style-type: none"> <li>- I am Atma, Jagat Adhishtanam, support of universe, ever free.</li> </ul> <p><b>c) Cause :</b></p> <ul style="list-style-type: none"> <li>- Vichara – enquiry.</li> <li>- Enquiry through Vedanta Vakya Pramanam.</li> </ul> <p>d) Destroys Kartrutvam.</p> <p><b>e) Svarupam :</b></p> <ul style="list-style-type: none"> <li>- Prakashatmakam</li> <li>- In form of Vidya, knowledge.</li> <li>- I am the light of consciousness illumining body, mind, universe.</li> <li>- All clear.</li> </ul>

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"> <li>- Karma requires darkness</li> <li>- Vichara Abava.</li> </ul> <p><b>f) Karyam :</b></p> <ul style="list-style-type: none"> <li>- Consequence</li> <li>- Punya Papa Vardhaka Rupam.</li> <li>- Karma increases Punya Papam.</li> <li>- Plant tree.</li> </ul>	<ul style="list-style-type: none"> <li>- Jnanam requires brightness.</li> <li>- Vichara Bava.</li> </ul> <p><b>f) Karyam :</b></p> <ul style="list-style-type: none"> <li>- Punya Papa Nashaka Rupam.</li> <li>- Uproots tree.</li> </ul>

- Hetu, Svarupa, Karyani different, no Samuchaya.
- 1<sup>st</sup> state of Samuchaya Vada Nirasa, over.
- Deeper discussion, more subtler, technical topics now.

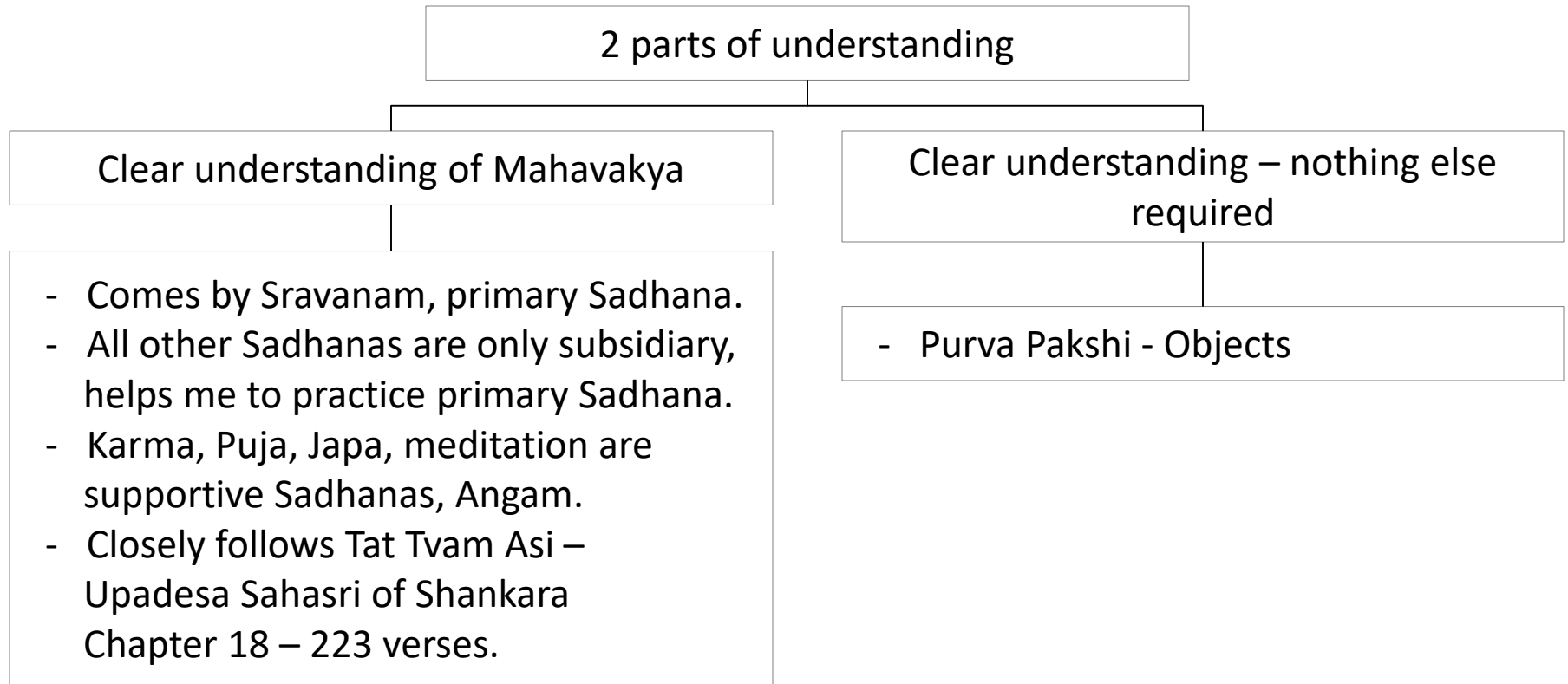
## Verse 67 – Introduction :

एवमुपसंहते केचित् स्वसम्प्रदायबलावष्टम्भात् आहुः, यदेतद्वेदान्तवाक्यात्  
"अहं ब्रह्म" इति विज्ञानं समुत्पद्यते, तन्नैव स्वोत्पत्तिमात्रेण अज्ञानं निरस्यति ।  
किं तर्हि ? अहन्यहनि द्राघीयसा कालेन-उपासीनस्य सतो भावनोपचयात्  
निश्शेषम् अज्ञानमपगच्छति "देवो भूत्वा देवानप्येति" इति श्रुतेः । अपरे तु  
ब्रुवते, वेदान्त-वाक्य-जनितम् "अहं ब्रह्म" इति विज्ञानं संसर्गात्मकत्वात्,  
आत्मवस्तु-याथात्म्यावगाही एव न भवति । किं तर्हि ? एतदेव गङ्गास्रोतोवत्  
सततं अभ्यस्यतोऽन्यदेव अवाक्यार्थात्मकं विज्ञानान्तरं उत्पद्यते । तदेव  
अशेषाज्ञान-तिमिरोत्सारी इति, "विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः" इति श्रुतेः  
इति । अस्य पक्षद्वयस्य निवृत्तये इदमभिधीयते ।

*evam upasaṁhr̥te kecit sva-saṁpradāya-  
balāvaṣṭambhād āhur yad etad vedānta-vākyād ahaṁ  
brahmeti vijñānaṁ samutpadyate tan naiva svotpatti-  
mātreṇājñānaṁ nirasyati. kiṁ tarhi. ahany ahaṁ  
drāghīyasā kālenopāśinasya sato bhāvanopacayān  
niśśeṣam ajñānaṁ apagacchati “devo bhūtvā devān  
apyeti” iti śruteḥ. apare tu bruvate vedānta-vākya-  
janitam ahaṁ brahmeti vijñānaṁ saṁsargātmakatvād  
ātma-vastu-yāthātmyāvagāhy eva na bhavati. kiṁ  
tarhi. etad eva gaṅgā-sroto-vat satatam abhyasyato  
'nyad evāvākya-rthātmakaṁ vijñānāntaram utpadyate.  
tad evāśeṣājñāna-timirotsārīti “vijñāya prajñāṁ  
kurvīta brāhmaṇaḥ” iti śruter iti. asya pakṣa-  
dvayasya nivṛttaya idam abhidhīyate.*

When we thus conclude, there are those who on the strength of their own tradition say that the knowledge, “I am Brahman,” which arises from the Vedanta text does not remove ignorance by its mere origination. What then? One who practises meditation every day for a long time can get rid of all ignorance by the accumulated strength of meditation, as shown by the Sruti text, “Becoming (knowing) god, he attains the gods.” Some others maintain that since the knowledge, “I am Brahman,” which has risen from the Vedanta text is relational, it does not at all apprehend the real nature of the Self. What then? This [knowledge] itself, when it is continuously meditated upon [without any break] like the stream of the Ganga produces in a person another knowledge which is different [from it] and which is non-sentential. That alone destroys the entire darkness of ignorance, as shown by the Sruti text, “The Brahmana, after knowing it, should attain direct knowledge”. For the refutation of these two views, this is stated. [Introduction – Verse 67]

## Main teaching - principles of Sureshvaracharya :



### First - Purva Pakshi :

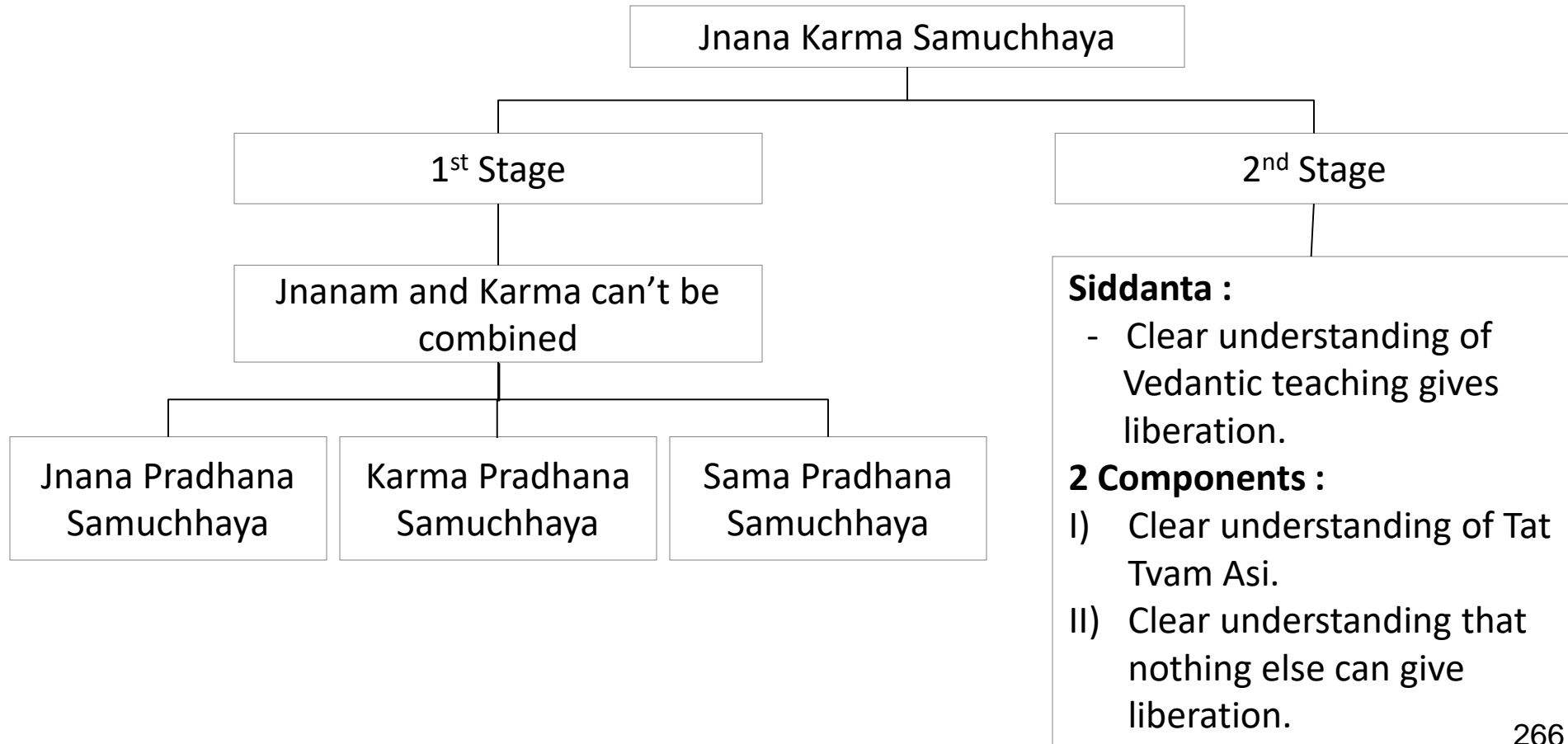
- Understanding alone not enough, no liberation.
- Meditation alone will lead to liberation.

### Sureshvaracharya :

- How meditation helps in clear understanding?
- What is deficient in clear understanding?
- What is role of meditation?

- Clear understanding not enough to totally destroy ignorance.
- Destroys ignorance to some extent.
- Repeat clear understanding in meditation.
- Agyanam gradually goes away.
- Aikyam and Moksha gradual process.
- Followers of Brahmadata Acharya hold this view – Vedantin, Advaitin.

## Revision :



- **2 Purva Pakshi's attacking part II of Sureshvaracharyas conviction :**
  - Clear understanding of Tat Tvam Asi alone not enough.
  - Requires long meditation for liberation, Barama Vadinaha”.
  - Ultimately meditation alone leads to Moksha.
- Sureshvaracharya refutes importance of Meditation.
- Vedanta Sravanam and Vichara final stage of liberation.
- Clear knowledge not enough, does not destroy ignorance.
- Clear understanding has to be generated in the mind by repetition, called Jnana Abhyasa.

### **Bavana Vada : (Technical)**

i) Practising meditation for a long time gives cumulative power to gain knowledge.

- Cumulative Bavana Samskara, Dhyana Samskara force generated, Jnanam gets power to remove ignorance.
- Simply understood Jnanam, does not have power.
- At end of a few years of meditation, Jnanam gets power to destroy ignorance, then Moksha acquired.

ii) Jnana Abhyasa effective, only if Nitya Naimitta Karmas are continued.

- There is an interval, gap when Mahavakyam is understood, have Jnanam but not effective.
- Karma produces boosted Jnanam, which leads to liberation.
- Purva Pakshi – No. 1 : Talks of Karma Sahita Jnana Abhyasa.



## **Introduction – Verse 67 :**

- Other Purva Pakshi's come – Brahma Datta Acharya group.

### **a) Sva Sampradaya Bala avastham Va :**

- With support of their group of followers.

### **b) Ahoochai :**

- Proudly claim.

### **c) Vedanta Vakyatu :**

- By Mahavakya Vichara.

### **d) Aham Brahma Iti Vigyanam Samuthpathyate :**

- Accept Aham Brahma Asmi.
- Jnanam is there.

### **e) Vichara Janya Jnanam Neiva Nirasyati :**

- But will never destroy self ignorance even though we have clear knowledge.

### **f) Sva Utpatti Matrena :**

- By mere rise of knowledge in Antahkaranam.

### **g) Jnanasya Janma :**

- Rise of knowledge does not destroy ignorance.

### **h) Kim Tarhi :**

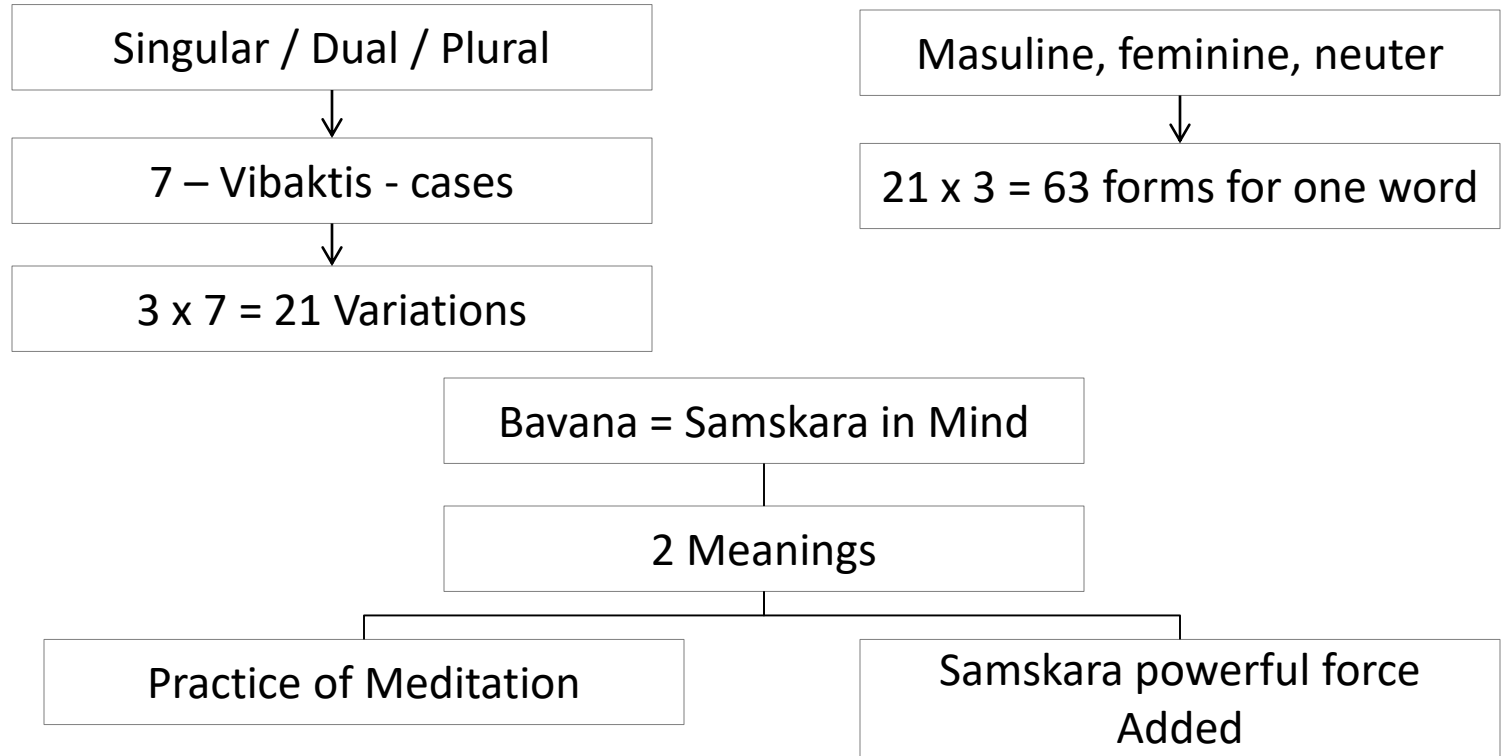
- Then what do you want to convey?

## i) Ahani Ahani Bavani :

- Day after day, practice upasana.
- Vedanta Mahavakyam = Upasana Vidhi, injunction.
- Darkiya Karyaha = Practice for a long time.

## Sanskrit Grammar :

### 3 Numbers



- Force strengthens after few years, becomes powerful, strengthens understanding.

## j) Ajnanam Apagachhati :

- Ignorance goes, class in 2003, effect of class in 2053.

## Pramanam : Brihadaranyaka Upanishad :

यत्ने कश्चिदब्रवीत्तच्छृण्वामेति; अब्रवीन्मे जित्वा शैलिनिः,  
वाग्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयान्,  
तथा तच्छैलिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति;  
अब्रवीन्तु ते तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति; एकपाद्वा  
एतत्समाडिति; स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनम्,  
आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य?  
वागेव समाडिति होवाच । वाचा वै समाड्बन्धुः प्रज्ञायते,  
ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या  
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं  
पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव  
समाद् प्रज्ञायन्ते; वाग्वै समाद् परमं ब्रह्म; नैनं वाग्जहाति,  
सर्वाण्येनं भूतान्यभिकशरन्ति, देवो भूत्वा देवानप्येति, य एवं  
विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ।  
स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

yatte kaścidabravīttacchṛṇvāmeti; abravīnme jitvā śailiniḥ,  
vāgvai brahmeti; yathā mātṛmānpitṛmānācāryavān brūyān,  
tathā tacchailirabravīdvāgvai brahmeti, avadato hi kiṃ syāditi;  
abravīntu te tasyāyatanam pratiṣṭhām? na me'bravīditi; ekapādvā  
etatsamrāḍiti; sa vai no brūhi yājñavalkya | vāgevāyatanam,  
ākāśaḥ pratiṣṭhā, prajñetyenadupāsīta; kā prajñatā yājñavalkya?  
vāgeva samrāḍiti hovāca | vācā vai samrāḍbandhuḥ prajñāyate,  
ṛgvedo yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokaḥ sūtrāṇyanuvyākhyānāni vyākhyānānīṣṭaṃ hutamāśitaṃ  
pāyitam, ayaṃ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni vācaiva  
samrāt prajñāyante; vāgvai samrāt paramaṃ brahma; nainaṃ vāgjahāti,  
sarvāṇyenam bhūtānyabhikśaranti, devo bhūtvā devānapyēti, ya evaṃ  
vidvānetadupāste | hastyṛṣabhaṃ sahasraṃ dadāmiṭi hovāca janako vaidehaḥ |  
sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti || 2 ||

‘Let me hear what any one of your teachers may have told you.’ ‘Jitvan, the son of Śilina, has told me that the organ of speech (fire) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śilina said this—that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence. Yājñavalkya?’ ‘The organ of speech itself, O Emperor,’ said Yājñavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Athar-vāṅgīrasa, (Vedic) history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [IV – I – 2]

- Result Devata Upasana – Indra, Hiranyagarbha, Prajapati, Devi, Ayappa.
- Understand glory, imagine upon myself, Aham “Hiranyagarbha” Asmi, practice Aikya Upasana.

### Lalita Sahasranamam :

अरुणां करुणा तरङ्गिताक्षीं  
धृत पाशाङ्कुश पुष्प बाणचापाम् ।  
अणिमादिभि रावृता मयूखै-  
रहमित्येव विभावये भवानीम् ॥

Arunam karuna tarangitakshim  
Dhruta pashankusha pushpa banachapam  
Animadibhi ravrutam mayukhai  
Rahamityeva vibhavaye, bhavanim

I meditate on the great Empress. She is red in color, and her eyes are full of compassion, and holds the noose, the goad, the bow and the flowery arrow in Her hands. She is surrounded on all sides by powers such as anima for rays and She is the Self within me. [Dhyana Sloka – 2]

- Manifests divine qualities of Upasya Devata on Upasaka.
- Get Tejas, powers, become Ayappanmar, Devi Amma, Develop traits and merge.
- Similarly is Brahman merger, Ashabdam, Arupam.
- What applies to Devata, applies to Brahman.

### k) Apari tu Bruvate : Purva Pakshi 2

- You are learning Mahavakyam, knowledge born out of analysis of Vakyam.
- Words syntactically connected = Vakyam.
- If disjointed group of words, can't convey.
- Rama, temple, Abhishekam, songs.
- No subject, object connection.

- Padam (word) reveals Pada-artha.
- **Example :**  
Patre Jalam asti, Adhara – Adheya Sambanda revealed, Padartha Sambanda.
- Every Padartha not isolated but connected.

### **Example :**

- Can't understand water by itself, need connection with Patram.
- Samsrishta / Asamsrishtatmaka – Jnanam.
- Samsargatmaka (relational) / Asamsargatmaka – Jnanam.
- Brahman in Mahavakya is Vakyaartha / Samsrita Padartha.
- This can't give Moksha.
- Only that Brahman which is Avakyaartha, Asamsrita, Asamsargatmaka will give Moksha.
- Require Sajatiya, Vijatiya, Svagata Bheda Rahita Kevala Asanga Brahma Vigyanam for Moksha.
- Your Sadhana not over with Mahavakya Vichara.
- Do separate Sadhana to convert Samsrita Brahma Jnanam into Asamsrita Vijnanam.
- Relational knowledge into realisation, enlightenment.

### **Meditation converts :**

- By Bavana Upacharya Samskara conversion takes place.
- Sentential knowledge should be converted into non-sentential knowledge.
- How long meditation required?

- Till you get liberated, till then we are all learned scholars, not enlightened.

## **2<sup>nd</sup> Purva Pakshi :**

- Name not clear, Sakshatkara Vadaha, realised people.

## **l) Vedanta Vakya Janitam – Aham Brahma Asmi Vijnanam :**

- Knowledge born out of Mahavakya Vichara.

## **m) Samsargatvatmakavada :**

- Have only relational Brahma Jnanam, not Asanga Brahma Jnanam.

## **n) Atma Vastu Avagahina Bavati :**

- Knowledge born out of Mahavakya Vichara, does not reveal real Brahman.
- Real Brahman is Asanga Brahman.
- Sentence gives only Sasanga Brahma Jnanam, relational Brahman, useful, not real, have to convert.
- Atma Vastu Yatata Mayam = Real Paramatma.
- Avagomi – Revealing, objectifying.

## **o) Kim Tarhi :**

- What is that real Brahman?

## **n) Etad Eva Vigyanam :**

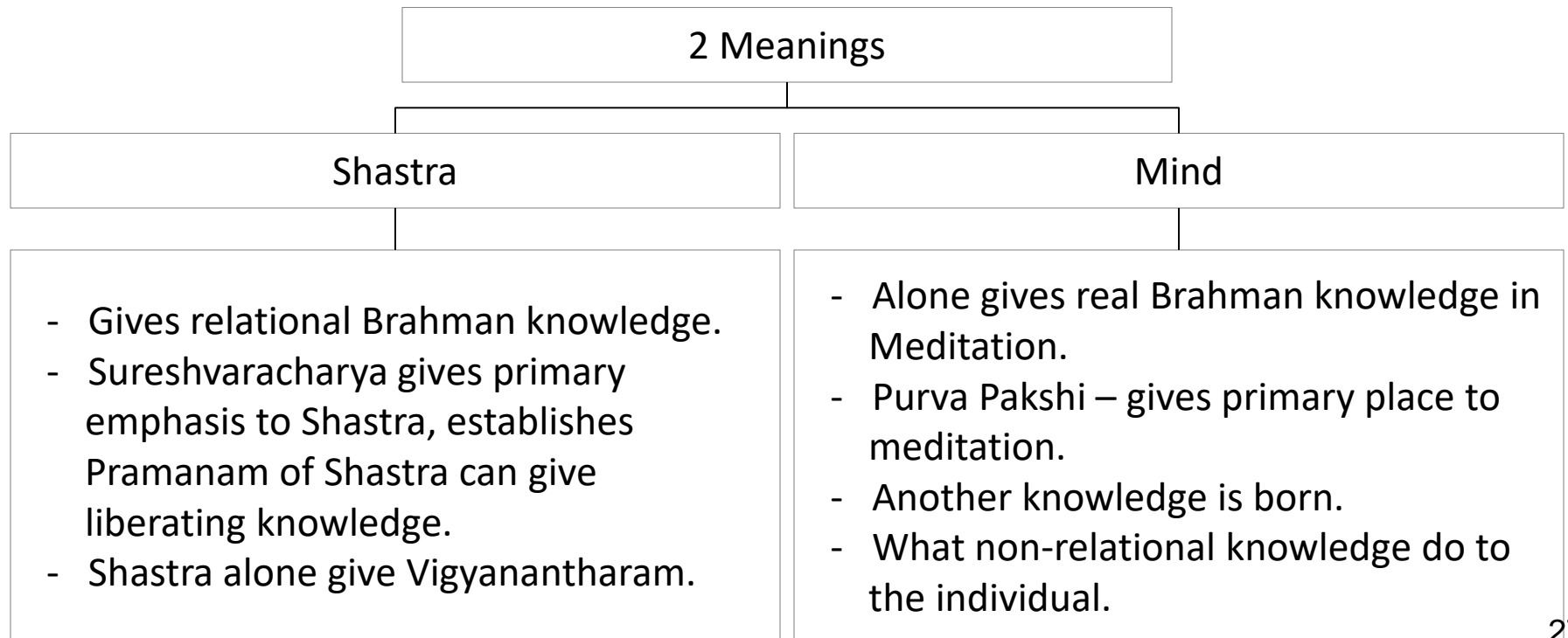
- Same Aham Brahma Asmi, keep on meditating.

**p) Ganga Srotravatu :**

- Like stream of Ganga flowing.

**q) Satatam Abhyasataha Purushasya :**

- Person should practice regularly, systematically.
- Transmutation of knowledge to realisation happens.
- People add mystic dimension to spirituality which Sureshvaracharya negates.
- Vedanta has no tinge of Mysticism.
- It is a clear understanding process.
- Another knowledge is born in the mind, conversion achieved by mind alone.



## r) Tad Eva Aseshajnana Timiro Sariti :

- Non-substantial knowledge generated in meditation called Sakshatkara.
- Alone is Timira Utsari

↓      ↓

of self ignorance      Destroyer, eliminator, Nashayet

- How much ignorance?  
Asesha – Total ignorance in its entirety.
- Sakshat Kara Jnanam alone can destroy ignorance.

## Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।  
नानुध्यायाद्बहुञ्छब्दान्, वाचो विग्लापनं  
हि तस् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ |  
nānudhyāyādbahūñchabdān, vāco viglāpanam  
hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV – IV – 21]

## s) After gaining knowledge through Sravanam – Pragyam Kurvita :

- Maya you practice “Nididhyasanam”, which is meditation Vidhi.
- After learning from Guru, may you practice Nididhyasanam.
- Brihadaranyaka Upanishad :

Pramanam for – Sravanam not enough, meditation to be done.



- Meditation alone gives final liberating knowledge.
- Upanishad supporting Purva Pakshi alone.
- Sravanat na Jnanam, Nididhyasanam eva Jnanam.

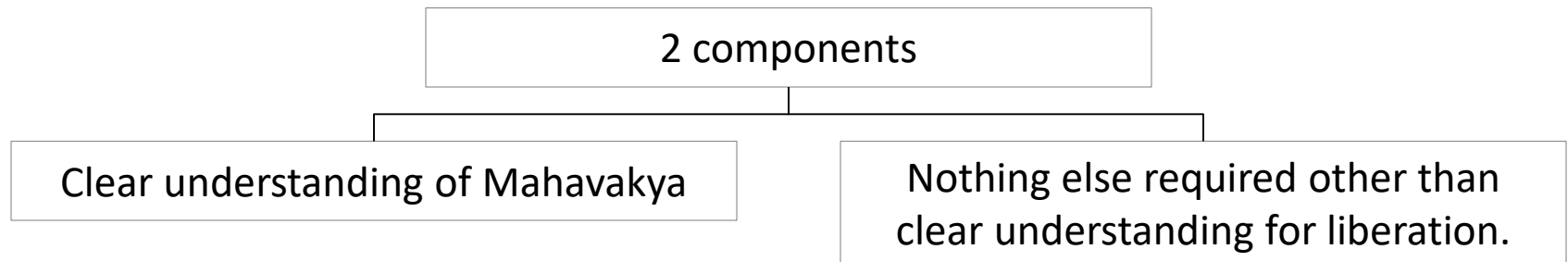
### **Purva Pakshi :**

- Liberating knowledge only in meditation.
- Sureshvaracharya gives one sloka and everything of Purva Pakshi goes away.

### **Revision :**

- As part of Jnana Karma Samuchhaya Vada Khandanam, Sureshvaracharya is introducing 2 Purva Pakshi's in this portion of verse 67.
- By negating them, Sureshvaracharya is establishing main teaching in Naishkarmya Siddhi :

By clear understanding of Vedantic teaching, liberation can be obtained.

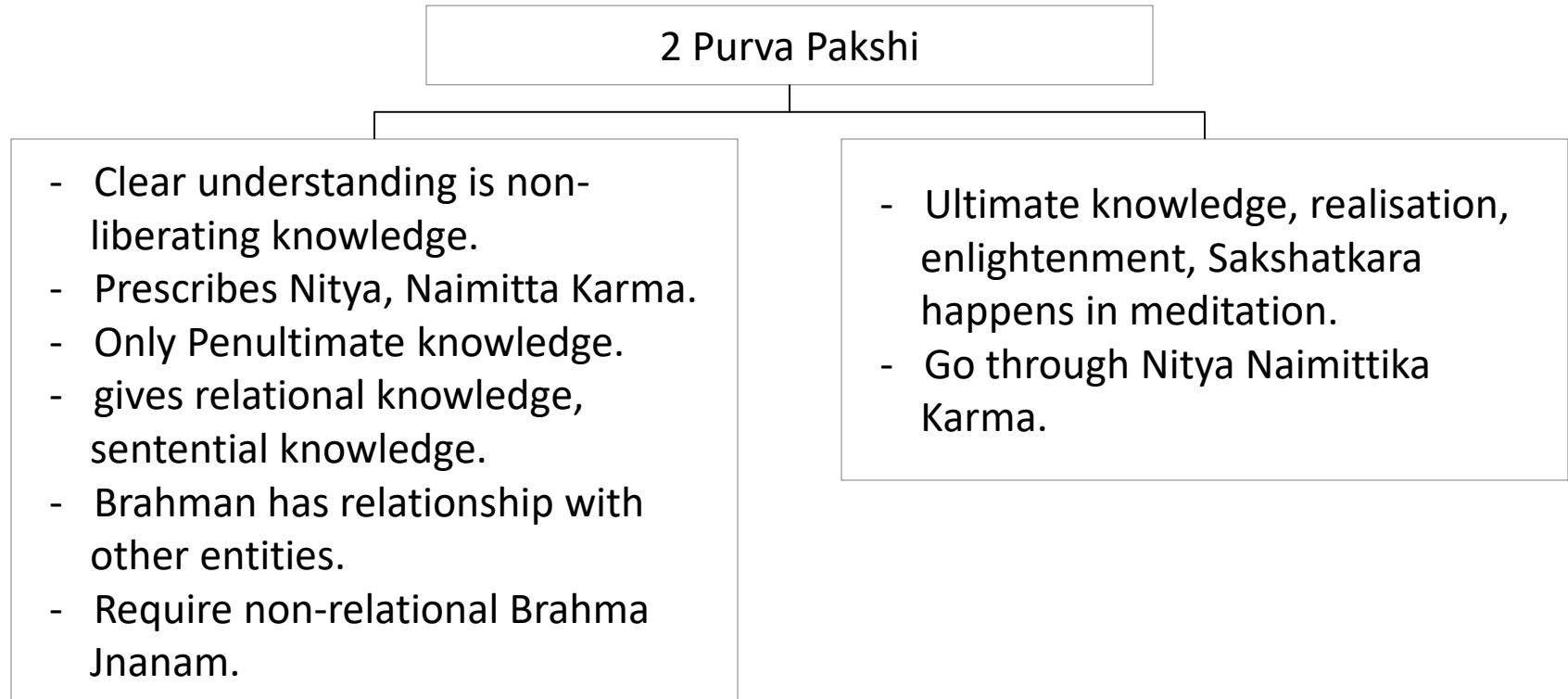


- No meditation required for Moksha.

### **Purva Pakshi :**

- Clear understanding not enough for liberation.

- Non-liberating knowledge of Sravanam has to be converted to liberating knowledge by long meditation.
- Mind gets Bavana Samskara, Upajayaha, boosting.
- When conversion process is going on, practice Nitya, Naimittika Karma.



- **2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> Chapter** : Elaborate explanation by Sureshvaracharya.
- Hence one verse 67.

### **Asya Paksha Dvayasya Nivruttaye :**

- Refutation of both meditation philosophers in following verse.

## Verse 67 :

सकृत्-प्रवृत्त्या मृद्नाति क्रियाकारक-रूपभृत् ।  
अज्ञानम् आगमज्ञानं साङ्गत्यं नास्त्यतोऽनयोः ॥ ६७ ॥

*sakṛt-pravṛttyā mṛdnāti kriyā-kāraka-rūpa-bhṛt  
ajñānam āgama-jñānam sāṅgatyam nāsty ato 'nayoḥ*

Knowledge that arises from scripture on its first appearance destroys ignorance which manifests in the form of the instruments of action. Hence there is no combination of these two. [Verse 67]

### a) Agama Jnanam :

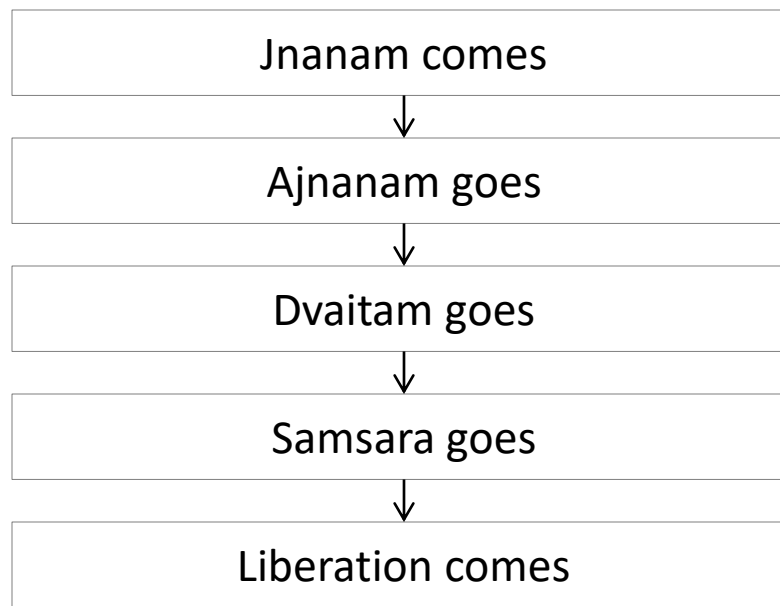
- Vedanta Jnanam, Mahavakya Vichara Jnanam.

### b) Mridnathi :

- Destroyed.

### 1<sup>st</sup> Purva Pakshi – Negated :

- Knowledge born out of Jivatma / Paramatma Aikyam instantly destroys ignorance.
- Birth – becomes dust.
- Ignorance which sustains Vritti – Kriya – Karaka – duality is destroyed.
- Dvaitam alone cause of insecurity Dvi Atmai Bayam Bavati.
- In sleep, never insecure.
- Insecurity and Samsara starts when you wake up.



- Clear understanding enough to get Moksha.

## **2<sup>nd</sup> Purva Pakshi – Negated :**

- Generally sentence gives relational knowledge Dvaita Jnanam.
- In exceptional cases, sentence can give non – relational Advaita Jnanam also.
- Without meditation, by Analysis of sentence can get non-relational knowledge, final knowledge.
- Agama Jnanam = Non-relational knowledge.
- Chapter 2, 3, deals with this.
- Mahavakyam, exceptional sentence.
- Pure absolute Brahma Jnanam can be gained in Sravanam itself without going to meditation, Samadhi.

### c) Sakrut Pravrutaya Mridnati :

- This knowledge will destroy ignorance and Samsara through one operation, stroke.
- No repetition required.

#### Example :

- India won cricket match.
- No Avritti, repetition required.
- Sakrut Pravrtiya – At 1<sup>st</sup> moment.

#### Example :

- Darkness goes when lamp lit.
- No mystic experience required.

Jnanam	Ajnanam
Subjective case	Objective, accusative case

### d) Ataha, No Sangyatvam – Anayoho :

- No Samuchhaya between Karma and Jnanam.

### Brihadaranyaka Upanishad :

- Why Srotavyaha, Mantavyaha, Nididhyasitavyaha?
- 12,000 verses of Sureshvaracharya Vartikam.
- Meditation, not source of any knowledge – material or spiritual.
- Any knowledge comes by appropriate instrument of knowledge.
- Without instrument, it is imagination, intuition not knowledge.

## Shad Pramanani – 6 Sources

(1) Pratyaksha

(3) Upamana

(5) Anupalabdhi

(2) Anumana

(4) Arthapatti

(6) Shabda

### Shabda

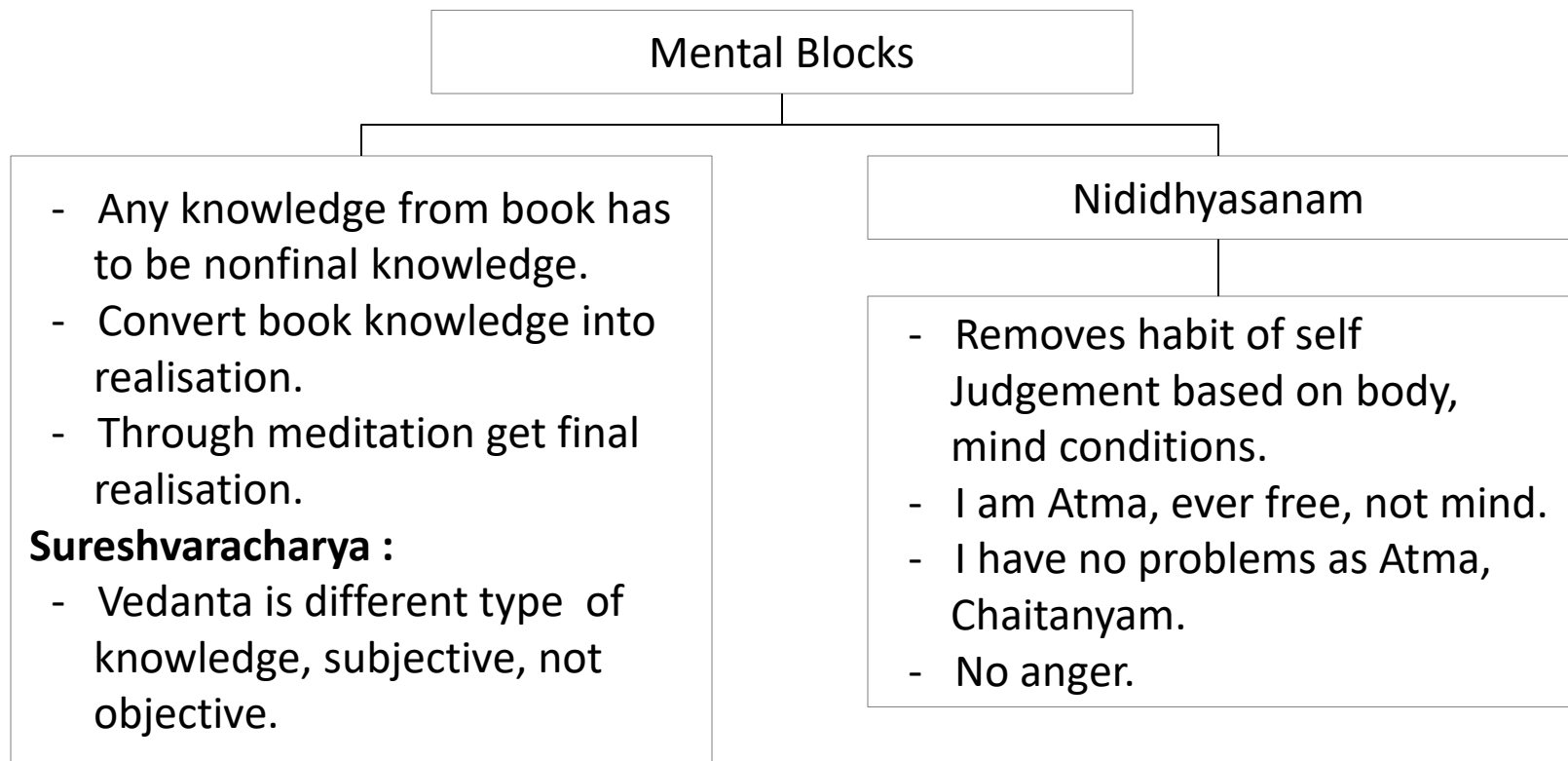
Laukika

- Physics

Vedanta

- Mahavakya
- For spiritual knowledge
- Analyse Tat, Tvam Pada is Pramana operation.
- Ultimate source for Atma Jnanam.

- Mantavyaha and Nididhyasitavya not after Sravanam but for effective Sravanam.
- 2 obstacles in Intellect.
- Mananam and Nidhyasanam for mental block removal.
- In effective listening alone can get final liberating knowledge, Sakshatkara.



- With self-judgement based on Anatma, I can't claim liberation in 1000 Janmas, greatest Viparita Bavana.

### **Vedanta Sara :**

- 6<sup>th</sup> Kosha = All relations.
- Remove 2 blocks and listen to Mahavakya and you will be free.

Sravanam	Mananam, Nididhyasanam
- Angi, primary Mukhyam.	- Angam, support, secondary.
	- Upa Jeevi

## Introduction - Verse 68 :

एवं तावद् अनानात्वे ब्रह्मणि, ज्ञानकर्मणोः  
समुच्चयो निराकृतः । अथाधुना  
पक्षान्तर-अभ्युपगमेनापि प्रत्यवस्थाने पूर्ववद्  
अनाश्वासो यथा, तथाभिधीयते ।

*evam tāvad anānātve brahmaṇi jñāna-karmaṇoḥ  
samuccayo nirākṛtaḥ. athādhunā  
pakṣāntarābhyupagamenāpi pratyavasthāne pūrva-vad  
anāśvāso yathā tathābhidhiyate*

So far, the combination of knowledge and ritualistic action was refuted on the ground that Brahman is non-dual. Now, even if another view [according to which Brahman is one as well as dual] is accepted, we will show that we cannot, as earlier, have any faith in the rejected [combination theory]. [Introduction - Verse 68]

## Verse 67 :

- Bavana Vedi – philosopher.

## Brihadaranyaka Upanishad :

- Mananam and Nididhyasanam for effective Sravanam, for Sravanam, not after Sravanam.

## New Purva Pakshi :

- Bheda – Abheda Vadi – Verse 68 – 79 (25 Verses).
- Eka Shastra Vadi, Nana Rasa Brahma Vadi.
- Dissatisfied with Dvaitam and Advaitam.



Dvaitam	Advaitam
<ul style="list-style-type: none"> <li>- Purva Mimamsaka</li> <li>- Emphasises Veda Purva</li> <li>- Ignores Vedanta</li> </ul>	<ul style="list-style-type: none"> <li>- Uttara Mimamsa</li> <li>- Emphasis Vedanta</li> <li>- Ignores Veda Purva.</li> </ul>

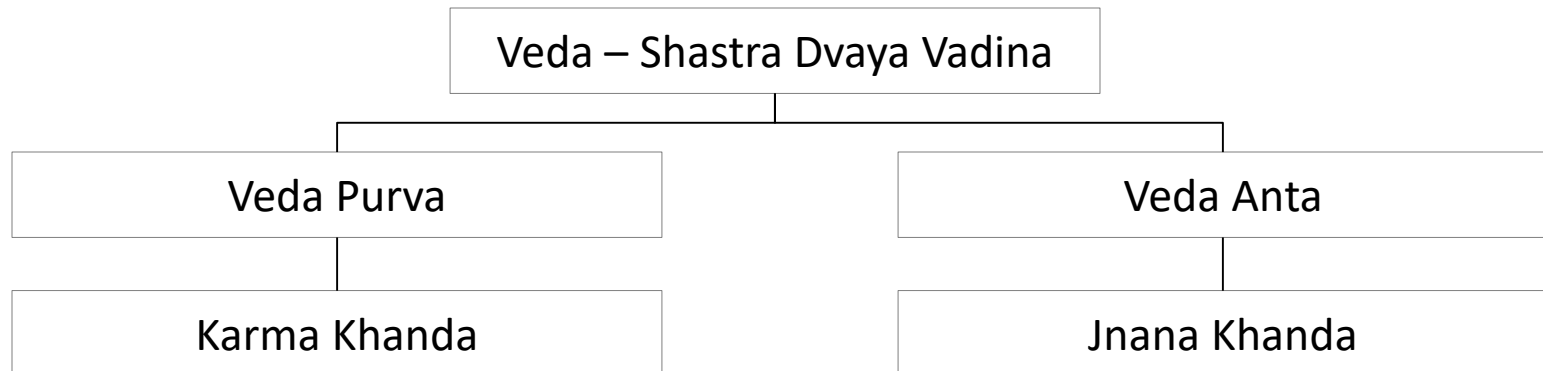
- Both have partial Vision, blind.
- New Purva Pakshi gives equal importance to both.
- Accept both Dvaitam and Advaitam.
- Unity in Diversity.

### Example :

- One India, many states, districts.
- One body, many limbs proposed by Bartru Prapancha.

### I) Advaitin :

- Metaphysical consequences based on Advaitam.



## Anubandha Chatushtayam :

	Karma Khanda	Jnana Khanda
<b>i) Adhikari :</b> - Candidate	- Raagi	- Viragi
<b>ii) Vishaya :</b> - Subject matter	- Anityam	- Nityam
<b>iii) Sambandha :</b> - Relationship	- Chodaya – Chodaka Sambanda	- Pratipadya – Pratipadaka
<b>iv) Prayojanam :</b> - Benefit	- Anityam	- Nityam

- One Veda – Addressing 2 different groups of people, distinct Audience, can't combine Shastram, Samuchhaya never possible, our Vehement argument.

## II) Dvaitin : Eka Shastra Vadis :

- Both Karma Khanda and Jnana Khanda given by one Bagawan.
- Addressing one Hindu Veidika group.
- Existed before and during Shankaras time.
- Proposed by Bartru Prapancha, Visishta Advaitam is evolution of Eka Shastra Vada.
- Rama Raya Kavi – wrote Shankara Ramanuja Bashya Vimarshaha – comparison between Shankara and Ramanujas commentaries on Brahma Sutras Bashyams.

- In Introduction he analyses Veda Eka, Shastra or Shastra Dvayava?
- Elaborate analysis.

### Sureshvaracharya :

- In this portion, taking on Eka Shastra Vada.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> <li>- Jiva – Worshipper</li> <li>- Ishvara – Worshipper</li> <li>- Bheda is subject matter.</li> <li>- Veda Purva</li> </ul>	<ul style="list-style-type: none"> <li>- Abheda exists between Jivatma and Paramatma.</li> <li>- Aikyam, nondifference.</li> <li>- Veda Anta.</li> </ul>

- What is the relationship between Jivatma and Paramatma?
  - Not Bheda – difference – Dvaitin.
  - Not Abheda – Advaitin – Aikyam.
- Bheda – Abheda is the relationship between Jivatma and Paramatma.
- Brahman – World – Dvaita – Advaita relationship.

### Idiom :

- Nana Rasam Brahma - mix of Dvaitam – Advaitam.
- Unity in Diversity.

### Which is real?

- Both real, real unity in real diversity.

## **Advaitin :**

- Real unity in apparent diversity.

## **Consequences :**

- i. Dvaitam – Advaitam.
  - ii. Bheda – Abheda
  - iii. Veda Purva – Karma Anushtanam and Vedanta – Jnana Abhyasa both valid.
- Therefore continue both, combination alone gives liberation.
  - Grihasta Ashrama alone valid, Sanyasa invalid, given up thread.
  - 6.30 PM – 8.30 PM – Advaitam
  - 9.00 PM – onwards Dvaitam.

## Verses 68 – 79 : 12 Verses

### Eka Shastra Purva Vadina Khandanam :

#### Verse 68 : Introduction

एवं तावद् अनानात्वे ब्रह्मणि, ज्ञानकर्मणोः  
समुच्चयो निराकृतः । अथाधुना  
पक्षान्तर-अभ्युपगमेनापि प्रत्यवस्थाने पूर्ववद्  
अनाश्वासो यथा, तथाभिधीयते ।

*evam tāvad anānātve brahmaṇi jñāna-karmaṇoḥ  
samuccayo nirākṛtaḥ. athādhunā  
pakṣāntarābhyupagamenāpi pratyavasthāne pūrva-vad  
anāśvāso yathā tathābhidhiyate*

So far, the combination of knowledge and ritualistic action was refuted on the ground that Brahman is non-dual. Now, even if another view [according to which Brahman is one as well as dual] is accepted, we will show that we cannot, as earlier, have any faith in the rejected [combination theory]. [Introduction – Verse 68]

#### a) Evam Tavatu :

- In this manner, until now.

#### b) Jnana Karma Samuchhaya Nirakruta :

- Negated Samuchhaya, assuming Brahman is Advaitam.

#### c) Nanatve Brahmani :

- Our Siddanta.

#### d) Atha Adhuna :

- Hereafter – Jnana – Karma Samuchhaya of Ekashastra Vadi, Jivatma – Paramatma Bheda – Abheda Vadi.

### e) Pakshantara Abhyugamanam :

- Bartru – Prapancha – Shankaracharya, Abhugamane, Assumes is valid.

### f) Api Pratya Vasthane Sati :

- If there is objection, challenge from such a Purva Pakshi, how logical problem, logical discomfort, intellectual discomfort will arise.
- These fallacies are clearly explained.

### g) Tatha Abidiyate :

- In such a manner, I will teach you.

### Verse 68 :

अनुत्सारित-नानात्वं ब्रह्म यस्यापि वादिनः ।  
तन्मतेनापि दुस्साध्यो ज्ञानकर्मसमुच्चयः ॥ ६८ ॥

*anutsārita-nānātvam brahma yasyāpi vādinah  
tān-matenāpi dus-sādhya jñāna-karma-samuccayaḥ*

The combination of knowledge and ritualistic action cannot be established even according to the view of the disputants who hold that Brahman is not free from plurality. [Verse 68]

### Who is Purva Pakshi?

- Eka Shastra Vadi.

### a) Mate Api – Anusarita Nanatvam Brahma Vadina :

- In their matam, plurality continues to exist.
- Utsaritam = Negated.

- Anusaritam = Not negated = present.
- Nondual Brahman, unity in which plurality diversity also exists.
- Plurality is as real as Brahman.
- Advaitin also says there is plurality but plurality is Mithya.

### **Eka Vadi :**

- Dvaita Prapancha also Satyam existing in Advaitam Brahman.
- Svagata Bheda exists in Brahman.
- Therefore called Dvaita – Advaita Samuchhaya (Mixture) Vadi.

### **Sureshvaracharya :**

- From the standpoint of Eka Shastra Philosopher also, Jnana – Karma Samucchaya, combination of 2 formats – Jiva / Jagat / Ishvara – Karma Yoga format and Atma – Anatma Jnana Yoga format.
- Combination is not possible (Dus-Sadhya).

## Verse 69 – Introduction :

तस्य विभागोक्तिः दूषणविभाग-प्रज्ञप्तये ।

*tasya vibhāgoktir dūṣaṇa-vibhāga-prajñaptaye*

The alternatives in the [above] theory are stated for the purpose of their refutation separately.  
[Introduction – Verse 69]

### Negation in 3 levels

Bheda Paksha Vichara

Me and Ishvara different

Abheda Paksha Vichara

Me and Ishvara identical

Bheda – Abheda Paksha Vichara

Identity in difference

- All 3 angles, it wont work.
- Vikalpaha, dividing Purva Pakshi into 3 portions so that negation becomes easier.
- Dividing rule, method of weakening Purva Pakshi and for clarity in understanding.

### a) Tasya Vibhaga Goptihi :

- I am going to talk about 3 divisions of Purva Pakshi.

### b) Dushana Vibhaga Pragyanaptaye :

- For clear understanding and refutation.



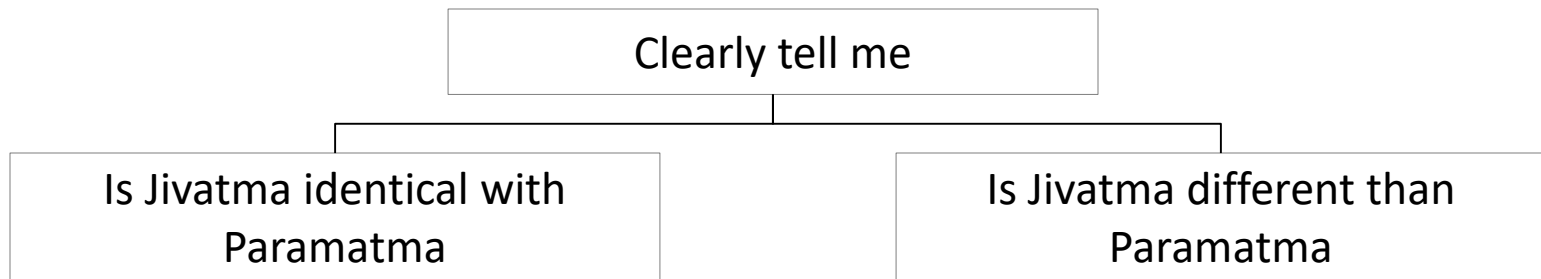
## Verse 69 :

ब्रह्मात्मा वा भवेत्-तस्य यदि वाऽनात्मरूपकम् ।  
आत्मानाप्तिर्भवेन्मोहात् इतरस्याप्यनात्मनः ॥ ६९ ॥

*brahmātmā vā bhavet tasya yadi vānātma-rūpakam  
ātmānāptir bhaven mohād itarasyāpy anātmanah*

The alternatives in the [above] theory are stated for the purpose of their refutation separately.  
[Introduction – Verse 69]

## Sureshvaracharya asks question to Eka Shastra Vadi :



### a) Brahma Atmava Bavet?

- Jivatma (Atma) and Paramatma (Brahmatma) identical in 3 periods of time.

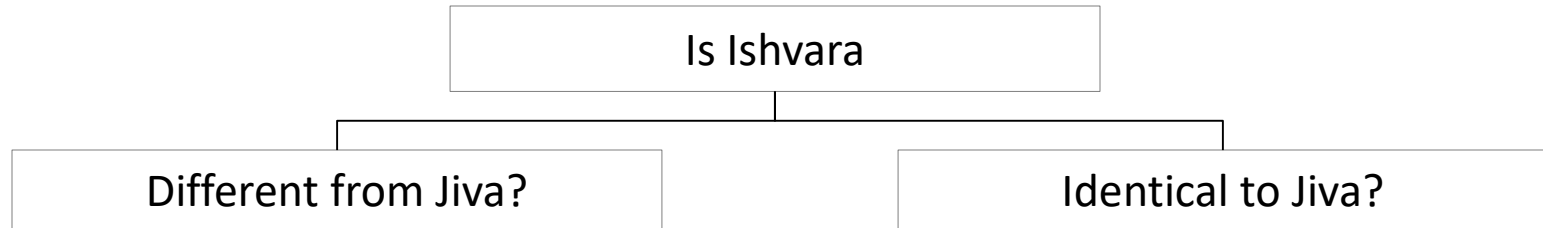
### b) Yadiva :

- Otherwise.

### c) Tasya – Anatma Rupakam Va?

- Anatma means Jiva is different from Paramatma, separate from Jivatma.
- Before Sadhana what is your assumption?
- Is Jiva different or same as Paramatma?

- Otherwise Journey useless.
- If you don't know Delhi is in north or south and you travel west, journey useless.
- **If you want to attain Ishvara first tell me :**



- Karma is utterly useless in either case.
- Use your grey matter, Jnana – Karma Samucchaya useless.

#### **d) Atma Anepttrapihi Bavet :**

- Suppose you assume.
- Jivatma and Paramatma are identical, one and same, fundamental principle before Sadhana.
- Ishvara can never be lost by me, I am Ishvara.
- Ishvara can never be my goal because it is already myself.
- No question of fighting Vaikunta Ekadasi – Parama Pada Vasal, attain Shukla Gathi for reaching Vaikunta.
- If Ishvara is goal, it is because of delusion and ignorance.
- We crave for Bagawan in delusion, sincere wish after 25 years study of Vedanta.
- Sheer delusion, misunderstanding.

- You can attain God only in one way, remove notion, know Ishvara not my goal.
- Delusion caused by ignorance, ignorance removed only by Jnanam.
- Jnanam alone means of attaining Brahman, if Brahman is self.
- Karma can't remove delusion, Karma Re-inforces delusion.
- Doing more Sadhana vigorously, after voluntary retirement no use.
- Atma Aneptihi, non-attainment, Paramatma is Mohat Bavet.
- Karma has no role to play, Ignorance goes only by Jnanam.

### Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Karma irrelevant if Jivatma and Paramatma identical.

### 2<sup>nd</sup> Option :

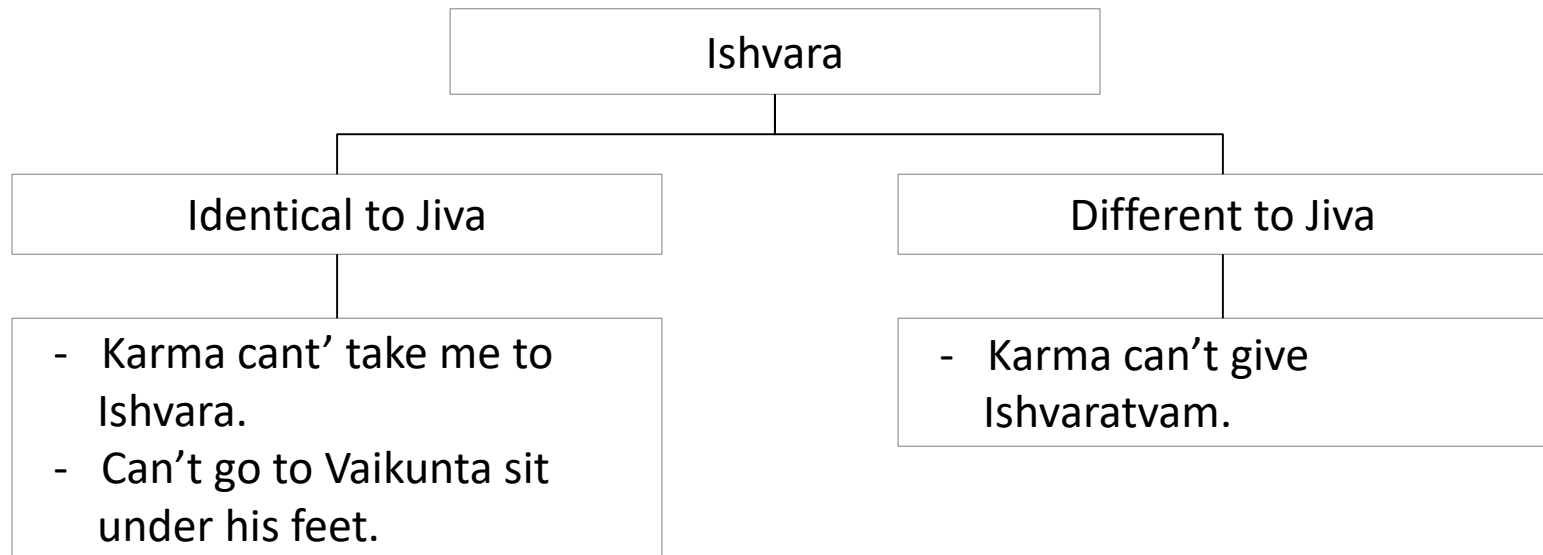
- If Jivatma and Paramatma are different, Jivatma is finite, Paramatma is infinite, finite can never become infinite by Karma.
- Karma useless because it can't convert finite to infinite.
- If Jivatvam my essential nature, I can never drop it and attach to Brahman.

## Logic :

- If Jivatvam, finitude is my essential nature, I can never loose my essential nature and attain Brahmatvam, infinitude.
- Don't waste time doing Karma for Moksha.
- Karmana Moksha Neiva Sambavati.

## e) Itarasya Api Atmanaha :

- If Brahman is different from Jivatma and Brahman is Anatma, then also Karmana Anaptihi Bavet.



- One must be infinite to be free from sorrow.
- If essentially finite, can't become infinite.

## Introduction - Verse 70 :

तत्र यदि तावत् वास्तवेनैव वृत्तेन ब्रह्म  
प्राप्तं आत्मस्वाभाव्यात् , केवलं  
आसुरमोहापिधानमात्रमेव अनाप्तिनिमित्तं,  
तस्मिन् पक्षे ।

*tatra yadi tāvad vāstavenaiva vṛttena brahma  
prāptam ātma-svābhāvyāt kevalam  
āśura- mohāpidhāna-mātram evānāpti-nimittam  
tasmin pakṣe*

Now, if Brahman is really attained in view of its being of the nature of the Self, it is only the veil of the demoniac delusion that is the cause of its non-attainment. With regard to this view, [this has to be said]. [Introduction – Verse 70]

### Purva Pakshi :

- How do you Vedantin talk about Moksha?
- Karma can't give Moksha by identity or difference.

### Vedantin :

- I talk about Moksha through Jnanam, not through Karma.
- I have no problem.
- You bring Karma – Jnana Samuchhaya.
- You bring Karma as Moksha Sadhanam which has logical fallacy.
- You **think** you are bound, but you **know** you are liberated in my philosophy.
- In your philosophy you think you are bound and you think you are liberated in your philosophy which is pure imagination not a fact.

- In my philosophy, you know, you don't require any Sadhana is the Sadhana.

**a) Tatra Yadi Tavatu :**

- If we assume 1<sup>st</sup> possibility.

**b) Vastave Neiva Vrittena :**

- In reality in terms of essential nature, factually.

**c) Brahmapraptam :**

- Brahman is already accomplished by me as I the Atma.
- My real nature, if 1<sup>st</sup> option is accepted by us.

**d) Atma Svatavyat :**

- Freedom being my very nature.

**e) Svarupam It Artaha :**

- If freedom is my real nature, my problem is, this real nature is concealed because of my extroverted nature, all the time, running after peace, security, happiness for Moksha.
- This extrovertedness is caused by ignorance alone is the problem.

**f) Asura Moha Vidhanam Matram :**

- Only concealment, veiling, covering, delusion I have to attain Karma, Sadhyo Mukti in 2018, 2020.
- This delusion caused by Asuram, natural to materialist, extrovert going in search of things outside.

## Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;  
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Jiva goes outside also for Ishvara – for peace, security, happiness.
- Runs after Ishvara, all the time saying Ishvara is in me.
- Asura Moha Vidhanam comes in form of delusion caused by extrovertedness.
- That alone is Anapti Nimittam, cause of non-attainment of Moksha.
- Delusion alone cause of non-attainment of Brahman / Moksha.
- No Karma (Veidica / Laukika) will remove delusion.
- Chanting Vishnu Sahasranamam, information on new year talk in morning or evening, doubt, will not go.
- Fundamental fact missed.

## Sureshvaracharya :

- You require understanding “Aham Brahma Asmi”.
- Nothing else required other than understanding.

## g) Tasmin Pakshe Tarhi :

- In that case, you require simple understanding – peace, security, happiness is me only.

## Verse 70 :

मोहापिधानभङ्गाय नैव कर्माणि कारणम् ।  
ज्ञानेनैव फलावाप्तेः तत्र कर्म निरर्थकम् ॥ ७० ॥

*mohāpidhāna-bhaṅgāya naiva karmāṇi kāraṇam*  
*jñānenaiva phalāv āptes tatra karma nirarthakam*

Ritualistic actions can never be the means to the removal of the veil of delusion. Since the result can be attained by knowledge alone, ritualistic action is futile thereto. [Verse 70]

### a) Moha Api Dhana Bangaya :

Moha	Api	Dhana	Bangaya
- Delusion - Ignorance	- Dropped	- Covering	- For eliminating, removing.

### b) Ane Neiva Karmanam :

- You do any amount of Karma, it will not remove ignorance.
- Puja, Japa, Paramapadam.
- Karma never cause.

### c) Jnana Phala Avapte :

- Only by understanding Mahavakya Vichara during Sravanam... meditation later...
- Karma not useless – but Karma can't take you to Brahman.
- Karma useful for many things other than attaining Brahman.
- For preparing mind to come to class, reaching classroom, requires Karma.



- **Example :** Learn music 7 years to know I will not get music.
- To understand limitation of Karma, Karma is required, not for attaining Brahman.

#### d) Brahma Prapti Vishaya Nirarthakam :

- All Veidika, Laukika Karmas in vain, futile, redundant, waste.

#### Revision :

- Sureshvaracharya refutes combination of Karma and Jnanam for liberation.
- Bartru Prapancha Acharya, Eka Shastra Vada, Nana Rasa Brahma Vada, Bheda – Abheda Vada, Jnana Karma Samuchhaya Vada.
- 4 Refer to one group.
- Verse 68 onwards, refutation of this philosophy...
- For negation, Sureshvaracharya divides argument in 3 stages.

#### 3 Stages of Argument

##### Bheda Paksha

##### Assume :

- Jivatma and Paramatma different.

##### Abheda Paksha

##### Assume :

- Jivatma and Paramatma are identical.

##### Behda – Abheda Ubaya Paksha

##### Assume :

- Jivatma and paramatma are identical (Tamil Nadu and India) and also different (Tamil Nadu only part not total India).

- Paksha means stand.

- In all 3, Karma can't contribute to liberation, Karma Na Moksha Sadhanam.
- Therefore Karma can't be combined, need not be combined.

### **Verse 69 : Question :**

- Do you believe Brahman is different or identical with Jiva?
- Either way, you have problem.

### **I) Abheda Paksha :**

- Let us assume Jiva and Brahman are identical.
- Because of ignorance there is difference between Jiva and Brahman.

Identity	Difference
<ul style="list-style-type: none"> <li>- Fact</li> <li>- Actually, I am Brahman.</li> <li>- I assume I am Jiva.</li> <li>- Notional difference only.</li> <li>- Notion dropping process required.</li> </ul>	<ul style="list-style-type: none"> <li>- Delusion, misconception.</li> </ul>

- Notion problem at intellectual level, can't be solved by Karma.
- Moha Abidana, concealment, veiling of Brahman can't be removed by Karma.
- Therefore only Jnanam required.
- For Abheda Paksha, Karma can't work.

### **II) Bheda Paksha :**

- Let us assume Jiva is different than Brahman.
- Then, is Karma useful for attaining Brahma Bava?

## Introduction - Verse 71 :

अनात्मरूपके तु ब्रह्मणि न कर्म साधनभावं प्रतिपद्यते,  
नापि ज्ञानं कर्मसमुच्चितम् असमुच्चितं वा,  
यस्मात् अन्यस्य स्वत एव साधकस्य ब्रह्मणोऽप्यन्यत्वं  
स्वत एव सिद्धम्। तत्रैवम्।

*anātma-rūpake tu brahmaṇi na karma sādhana-bhāvaṃ pratipadyate  
nāpi jñānaṃ karma-samuccitam asamuccitam vā  
yasmād anyasya svata eva sādhakasya brahmaṇo 'py anyatvaṃ  
svata eva siddham. tatraivam*

If, on the other hand, Brahman is not of the nature of the Self, ritualistic action cannot be the means [to the attainment of Brahman]. Nor can knowledge, either combined or not combined with ritualistic action, be the means [thereto]. The reason is that to the aspirant, who is by his very nature other than [Brahman], Brahman also of its own accord is different from him. Here it is thus. [Introduction – Verse 71]

- Important, significant idea here our approach to spiritual Sadhana will be clear only if fundamentals of Vedanta are clearly grasped.

### a) Anatma Rupa Vatu Brahmani :

- Suppose Brahman is Anatma.
- I am Atma, subject I, self, and Brahman is different from me, anything different from me is called Anatma.

I	Brahman
- Atma	- Different from Jiva, Anatma.

## **b) Karma Sadhnena Bavam Na Pratipadyate :**

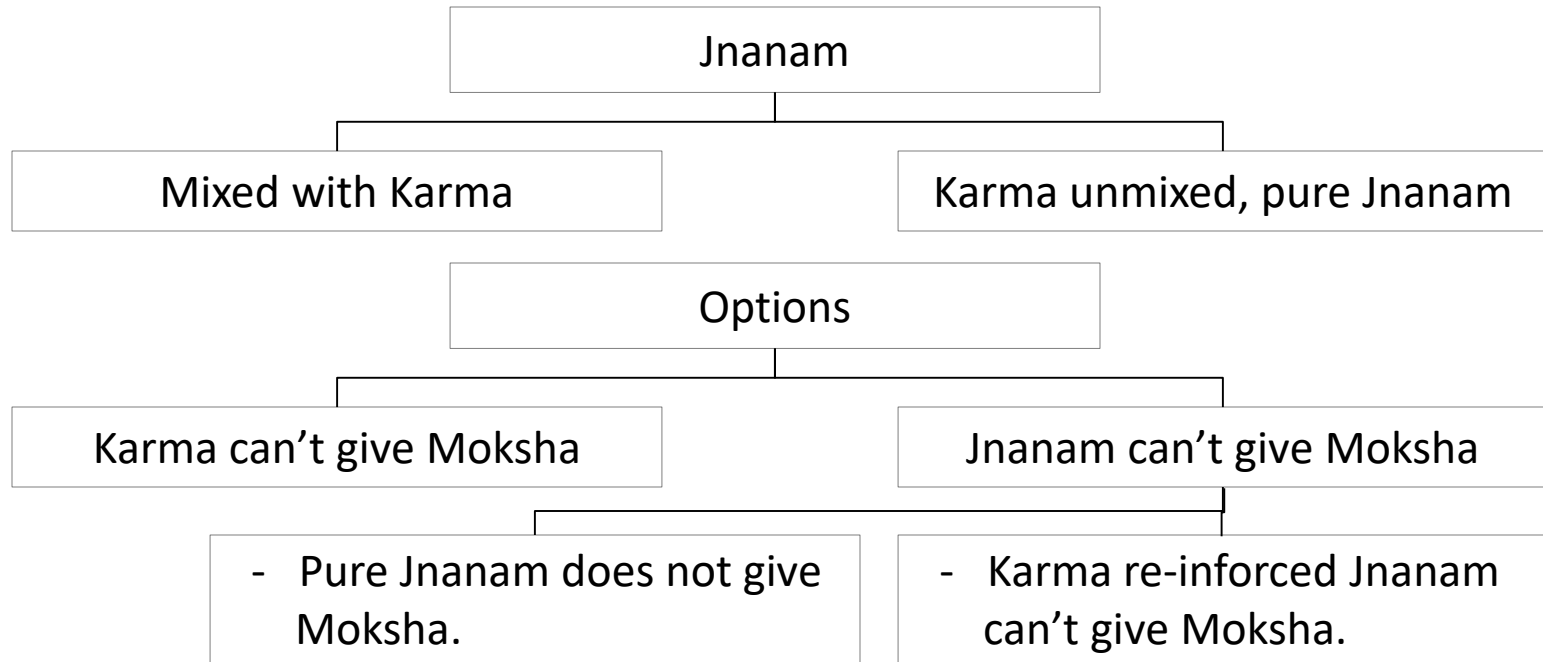
- Jivas essential nature is finitude, Jivatvam, Samsaritvam.
- By any amount of Sadhana, can never get asamsaritvam, Brahma Bava.
- Spend time in worldly accomplishment, don't waste your time for Moksha.
- Finite entity can never attain Moksha by becoming infinite.
- 4 Types of spiritual Sadhanas possible.
- All 4 will not lead to Moksha.
- Karma can't convert finite Jiva into infinite Brahman because Brahman essentially infinite, Jiva essentially finite.
- In such condition Jiva can't become Brahman, by Karma.
- Karma can't give Moksha.

## **l) Na Api Jnanam :**

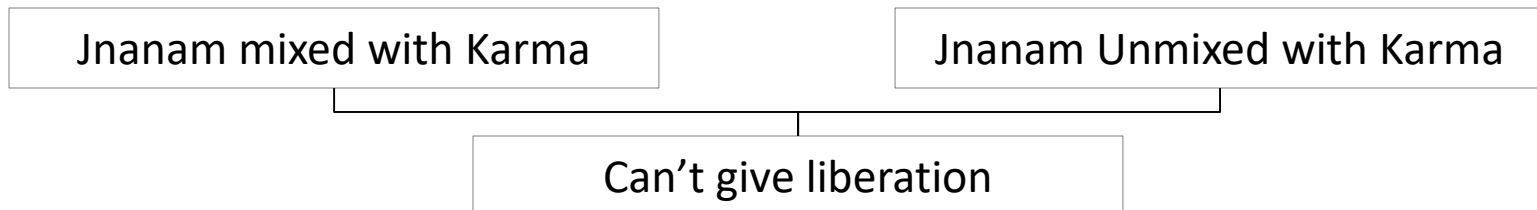
- By any amount of spiritual enlightenment, finite Jiva getting knowledge of himself can't become Brahman.
- What is knowledge?
- I am finite, Samsari, Jnanam reinforces Samsara, I am more intensely aware of my Samsara.
- **Example :**  
Knowing medical name of disease does not improve situation.
- Will only intensely know problems I have Jnanam can't give Moksha.

### III) Bheda – Abheda Pakshya :

- Karma Samuchittam Jnanam and Karma Asamuchittam Jnanam.



- If Jiva is different from Brahman, whatever you do, Samsara will continue, will go to Vaikunta also as Jiva.
- Jiva in Vaikunta, Samsari only.
- Samsari Jiva closely seated with Asamsari Ishvara.
- If Jiva essentially different from Brahman, knowledge can't give liberation.



- Why? Reason?
- Sadhanas essential nature can't be given up.
- Definition of essential nature :  
What can't be given up is essential nature.
- Chaitanya Svarupam / Brahma Svarupam.
- Svataha, intrinsically different by any amount of Sadhana, you do, finite can't become infinite.
- Samsari can't become Asamsari by a process.
- Similarly, Brahman being essentially different from Sadhana, can't become finite.
- Both have essential, intrinsic, different natures.
- Finite Jiva can't become infinite Brahman.
- Infinite Brahman can't become finite Jiva.
- Interchange not possible.
- Upadesha Sahashri – Chapter 1 – Nanyad Anyat Prakaranam.
- One thing can't become another.
- Svataha Eva Siddham.

### **Verse 71 – Introduction :**

- This being so.
- No logical reason possible w.r.t. one becoming another.

## Verse 71 :

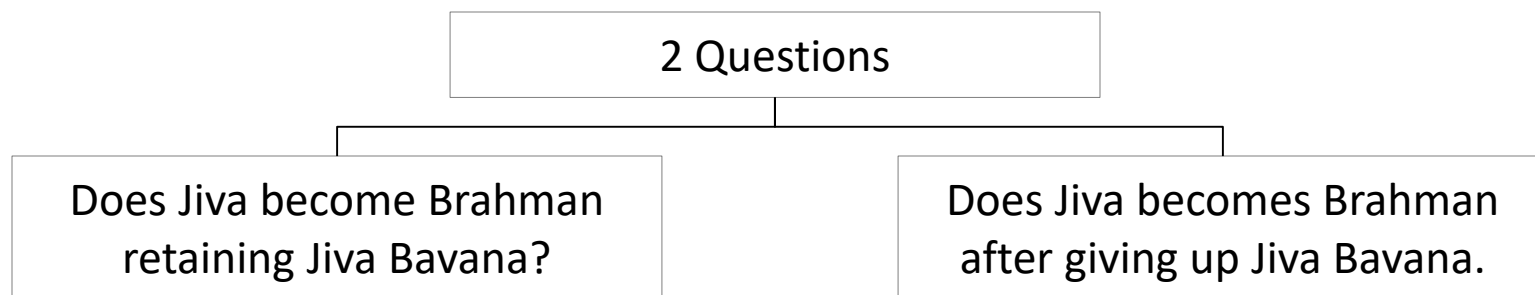
अन्यस्यान्यात्मता-प्राप्तौ न क्वचिद्धेतुसम्भवः ।  
तस्मिन् सत्यपि नो नष्टे\* परात्मानं प्रपद्यते ॥ ७१ ॥

*anyasyānyātmatā-prāptau na kvacidd hetu-sambhavaḥ  
tasmin saty api nānaṣṭaḥ parātmānaṁ prapadyate*

Nowhere is there a cause by which one object can become another. When an object remains what it is, it cannot be [another]. Also, when it ceases to be, it cannot become another. [Verse 71]

### a) Anyasya Anyatmata Praptou :

- One can't become another logically.
- Moksha never possible.
- Suppose one says Jiva becomes Brahman through some Sadhana, essentially different from Brahman, by doing Sadhana becomes Brahman.



### Assume 1<sup>st</sup> Option :

- Jiva becomes Brahman retaining Jiva Bava.

## **Problem :**

- Finite Jiva can't become infinite Brahman retaining its finitude.
- Becoming Brahman will be useless.
- Retaining Samsaritam, no use becoming Brahman, upgradation useless.
- Crying Jiva or crying Brahman no difference.

## **Assume 2<sup>nd</sup> Option :**

- Jiva becomes Brahman dropping Jiva Bava / Dropping Jiva / Status.
- Suppose Jiva drops Jiva status, Jiva itself gone, destruction of Jiva, Jiva Bava gone, then who becomes Brahman?
- No Jiva becomes liberated.
- No Jiva to appreciate, enjoy liberation.
- Can't say Jiva got Mukti.
- Jiva not there to claim Brahma Bava, Moksha.
- 2<sup>nd</sup> option ruled out.
- Can't say, Jiva drops Jiva Bava, becomes Brahman, attains Brahman.
- Jiva can't become Brahman retaining Jiva Bava or dropping Jiva Bava.
- No Sadhana for Moksha, no Jnanam, no Karma or Samuchhaya for Moksha if Jiva and Brahman are different essentially.
- Sureshvaracharya thus refutes Bheda – Abheda Vadi.
- In Advaitam, how it happens?



- I am Brahman, I alone attain Brahma Bava.
- No question of Jiva becoming Brahman.

### Question :

- If I am Brahman, why attain Brahma Bava, status?
- I – Brahman, attain Brahma Bava by dropping notion I am Jiva.
- I – Brahman attain Brahma Bava. Not I – Jiva attain Brahma Bava by dropping notion that I am Jiva.
- In Advaitam, Jiva does not become Brahman.
- Brahman is seemingly appearing as Jiva.

### Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:  
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,  
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;  
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.  
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam  
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Mahavakya Mantra – Very elaborate Bashyam.
- Never say Jiva becomes Brahman.
- Brahman seemingly becomes Brahman by dropping Jiva Bava.

**b) Jivaha Tasmin Satya Api Nashtaha Api No Prati Padyate :**

- Jiva never becomes (Prapadyate) Antar Atman Brahman, retaining Jiva Bavaha (Tasmin Sati).

**c) Nashtaha Api :**

- By dropping Jiva Bava also, Jiva can never become Brahman.
- If you say Jiva and Brahman are different, drop all efforts for Moksha.
- No 4 Purusharthas, 3 enough, spend time in Dharma, Artha, Kama.
- Don't work for Moksha, Jiva can never attain Moksha.

## Introduction – Verse 72 :

अपरस्मिंस्तु पक्षे विधिः ।

परमात्मानुकूलेन ज्ञानाभ्यासेन दुःखिनः ।

द्वैतिनोऽपि प्रमुच्येरन् न परात्मविरोधिना ॥ ७२ ॥

*aparasmim̐s tu pakṣe vidhiḥ*

*paramātmānukūlena jñānābhyāsenā duḥkhinaḥ  
dvaitino 'pi pramucyeraṇ na parātma-virodhiṇā*

But in the case of yet another view, there is scope for injunction [about meditation].

[Introduction - Verse 72]

Even dualists who experience suffering will be liberated through the practice of meditation [on the jiva] as the supreme Self, but not through that [knowledge of difference] which is contrary to the nature of supreme Self. [Verse 72]

- Sureshvaracharya taking another possible approach.

### Topic :

- If Jiva and Brahman are different, Bheda Paksha.. Any amount of Sadhana including Karma for Moksha is impossible.
- Jiva can't become Brahman.
- Same topic, different approach.
- In Shastra, we have Upasana and through Upasana Jiva can become Paramatma.
- By practice of Abheda Upasana, Aham Graha Upasana, Jiva can merge into Brahman.

**Gita :**

यं यं वापि स्मरन्भावं  
त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय  
सदा तद्भावाभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ  
tyajatyantē kalēvaram |  
taṁ tamēvaiti kauntēya  
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

- Whatever you think at time of death, you become that in next Janma.
- Thinking of deer, become deer.
- Thinking of Lord all the time, become Lord.

**Gita :**

अन्तकाले च मामेव  
स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं  
याति नास्त्यत्र संशयः ॥८-५॥

antakālē ca māmēva  
smaran muktvā kalēvaram |  
yaḥ prayāti sa madbhāvaṁ  
yāti nāstyatra saṁśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- After death, Jiva becomes one with Paramatma, Krama Mukti Vada.
- Accept Jivatma becoming Paramatma through Upasana, supported by Shastra.

**Sureshvaracharya :**

- Logically not possible even if Shastra says.

- Through Upasana Jiva really does not become Paramatma.
- Jiva only goes to Brahma Loka.
- In Brahman Loka, Jiva gets Jnanam, I am already paramatma, drops Jiva Bava Notion.

### **Sureshvaracharya : Abyupethya Vada**

- Let us assume Jiva becomes Paramatma by Upasana.
- Aham Paramatma Asmi, throughout life meditates.

### **Gita :**

प्रयाणकाले मनसाऽचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

prayāṇakālē manasācalēna  
bhaktyā yuktō yōgabalēna caiva |  
bhruvōrmadhyē prāṇam āvēśya samyak  
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha.  
[Chapter 8 – Verse 10]

- By Upasana, assume by imagination of Aikyam, Bheda Jiva becomes Abheda invoking Paramatma after death.
- What he requires is Jnana Abhyasa, not Jnana Karma Samuchhaya.
- Jnana Abheda Dhyanam is required not Karma because Karma and Jnanam are opposed to each other.
- Finite Jiva has to invoke only superior Brahma Bava, but spend whole time to perform Veidika Karma, he has to invoke Jiva Bavaha.

## Sureshvaracharya : Abyupethya Vada

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- Abheda Dhyanam requires invocation of Asamsari Brahma Bavaha.
- How can you combine Asamsari Brahma Bava and Samsari Jiva Bava?

**a) Aparasmitu Pakshe Vidhi :**

- Suppose we take concessional stand.
- Jiva becomes Brahman by Upasana, finite becomes infinite after death.
- In this case also,

**b) Jnana Abhyasena :**

- By practice of Jnanam, knowledge, invocation of Brahman nature in self, Jiva Abheda Upasana.

**c) Paramatma Anukulena :**

- Conducive to Brahma Aikyam in future, conclusive to future merger.

**d) Dukhinaha Dvaitinaha :**

- Dvaitins accept Jiva – Brahma Bheda now, Samsari at present.
- After death, remove Samsari Bava and attain Asamsari Bava, Brahma Bava.
- After death, Moksha may come.
- Philosophy of Visishta Advaita.
- Now Samsari, go to Vaikunta Loka, (not attain Jnanam), Brahma Bava attained as a result of Upasana itself.
- Temporarily become Iyengars!
- Abheda Upasana Brahma Prapti.

## Introduction - Verse 73 :

इतरस्मिंस्तु पक्षे विधेरेव अनवकाशत्वम् । कथम् ?

*itarasmiṁs tu pakṣe vidher evānavakāśatvam. katham*

In the case of the other view (which holds that the jiva is identical with Brahman), there is no scope at all for injunction. Why? [Introduction – Verse 73]

- Goes back to Abheda Paksha now.

Bheda	Abheda Paksha
<ul style="list-style-type: none"><li>- Paksha</li><li>- Verse 71, 72</li></ul>	<ul style="list-style-type: none"><li>- Verse 70, 73</li></ul>

- Let Jiva and Brahman be one and same.

### One Argument :

- Don't require Karma to unite them, only drop notion I am different than Brahman.
- Some more Arguments here.

### a) Itarasmin Tu Pakshe Vidhe Reva Anavaktashatvam – Katham?

- In Abheda Paksha, there is no scope for prescribing any Sadhan at all.
- If Jiva is already Brahman, no scope for prescribing any Sadhana for Moksha – Vide Reva.
- Jnana Viddhi, Karma Viddhi, Sanyasa Viddhi – Katham?
- Not problem – at all.



## Verse 73 :

समस्तव्यस्तभूतस्य ब्रह्मण्येवावतिष्ठतः ।  
ब्रूत कर्मणि को हेतुः सर्वानन्यत्वदर्शिनः ॥ ७३ ॥

*samasta-vyasta-bhūtasya brahmaṇy evāvatīṣṭhataḥ  
brūta karmaṇi ko hetuḥ sarvānanyatva-darśinaḥ*

Tell me. Where is the need for action on the part of a person who sees everything as non-different from himself, who remains only as Brahman, and who is all, collectively as well as individually? [Verse 73]

- In the Abheda Vada, according to Eka Shastra Vadi, I am one will Brahman.
- What is nature of Brahman?
- In his philosophy, no Paramartika Nirguna Brahman.
- Brahman – Real, world real, included in Brahman.
- Brahman is one, which includes everything.
- Unity in Diversity.



Real



Real

- One Brahman in which everything is included, Eka – Aneka Rupam.

**Technical :**

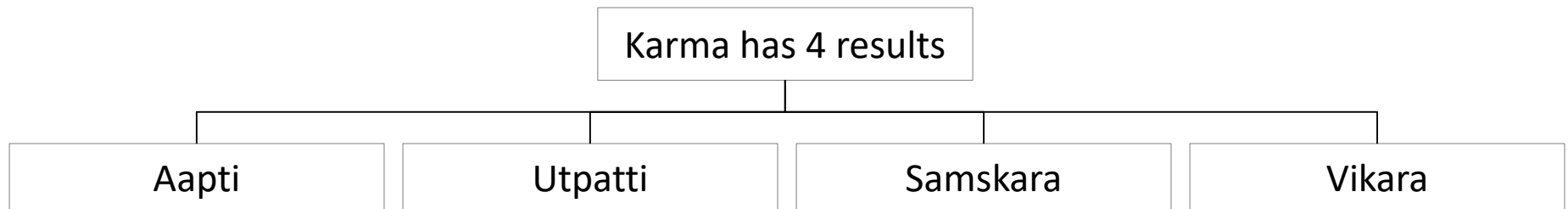
**a) Samashtam, Vyastha Butaha :**

Totality	Unity
Diversity	Individuality

- Once I get Jnanam, I know I am Brahman – What type of Brahman?
- Which Brahman is everything in form of Samastha – Vyastha.
- Whole Cosmos included in Brahman.
- 4 Purusharthas included in Brahman.
- I have recognised, I am that Brahman.

### **Sureshvaracharya Asks :**

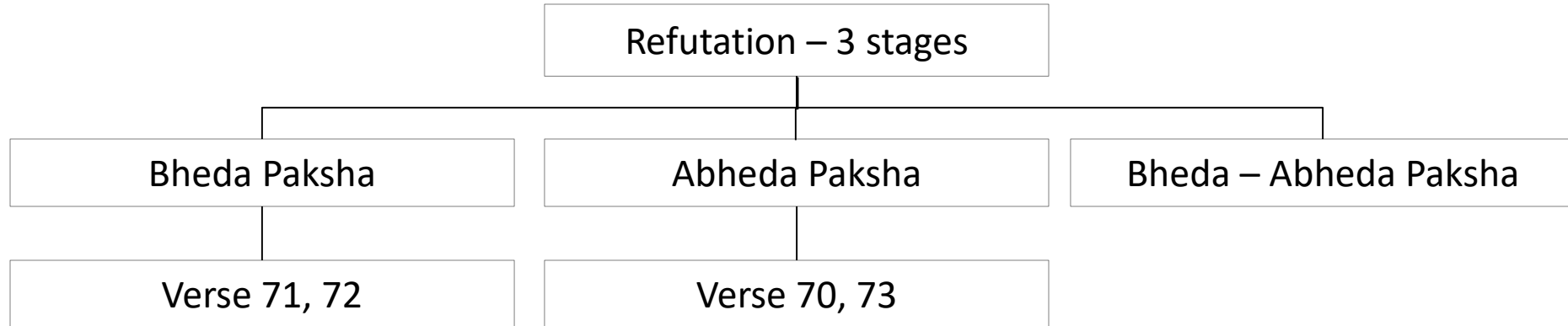
- With this knowledge, I am Brahman in whom everything is already there, what Karma should I do to attain such a Brahman.
- I want to reach America, therefore want to travel.
- I am Brahman, America is in me, no travel required, no Karma to reach America.
- Vaikunta included in me.
- After Abhedha Jnanam, what type of Karma is required?



- All included in Brahman.
- Why Samucchaya, Shukla Gathi?
- Vaikunta in me, no Karma required.

## Revision :

- Eka Shastra Vadi, Entire Veda is one Shastram.
- Every seeker has to follow Veda Purva + Vedanta Simultaneously.
- Jivatma / Paramatma – Bheda from Veda Purva Baga.
- Jivatma / Paramatma – Abheda from Veda Anta Baga.
- Accept both relationships as real, called Bheda – Abheda Vadi.
- Jnana Karma Samuchhaya introduced by him.



### I) Bheda Paksha : Verse 71, 72

- If Jivatma / Paramatma – Essentially different, then Karma can't change fact of difference.
- Jiva eternally Samsari, never can become Paramatma, going near Paramatma, no improvement.
- Sick person getting near healthy person, can't experience good health.
- Bheda Paksha refuted in verse 71, 72.

## Abheda Paksha : Refuted in Verse 70, 73

### Verse 70 :

- If Jivatma + Paramatma – one and same, then difference caused by only ignorance, misconception.
- If misconception is problem, Karma can't solve problem.
- Only Jnanam can solve problem of ignorance.

### Verse 73 : Argument

- If you believe in Abheda Paksha, every Jnani must know I am one with Paramatma.
- In your Philosophy, Paramatma not Nirgunam Brahman but is totality of creation.

One	Many
<ul style="list-style-type: none"><li>- Totality standpoint</li><li>- Samastham Rupaha</li><li>- India</li></ul>	<ul style="list-style-type: none"><li>- From individual standpoint.</li><li>- Vyastham Rupaha</li><li>- Tamilnadu.</li></ul>

- Enjoying unity in Diversity.
- In Abheda Vada, knowledge must be – Aham Samastham, Vyastham Buta Brahma Asmi.

### a) Brahmani Eva Avatishtataha :

- Wise man should have knowledge.
- Avatishtate – means abiding in Brahman.
- I am that Brahman which is one as total and has 14 Lokas in myself.
- All wealth of world is part of oneself.
- Everything belongs to one who is identical with Brahman.

- 4 Purusharthas in Brahman.
- All Punyam in Brahman.
- I am Brahman, all inclusive all Purusharthas attained, why do Karma as Jnana Karma Samuchhaya?
- Dharma, Artha, Kama, Moksha, Nondifferent from me, I am Brahman, Brahman is nonexclusive.
- Samastham Vyastham Jagat.
- For such a Jnani, Sarva Anyartha Darshina.
- All non-separate from him, all included in him.
- Everything Satyam.

**For Advaitin :**

Plurality	Brahman
Mithya	Satyam

**For Purva Pakshi :**

- Satya Purushartha, Sarva Anyartham, Sarva Aikyam.
- Brahman is unity in Diversity.
- For such a Jnani, what Karma is there, what is motivation to do karma?
- Therefore your argument illogical.

**b) Iti Bruta Mayam :**

- Answer my question.

## Introduction – Verse 74 :

सर्वकर्मनिमित्त-संभवासंभवाभ्यां  
सर्वकर्म-सङ्करश्च प्राप्नोति । यस्मात् ।

*sarva-karma-nimitta-sambhavāsamabhavābhyāṃ  
sarva-karma-saṅkaraś ca prāpnoti. yasmāt*

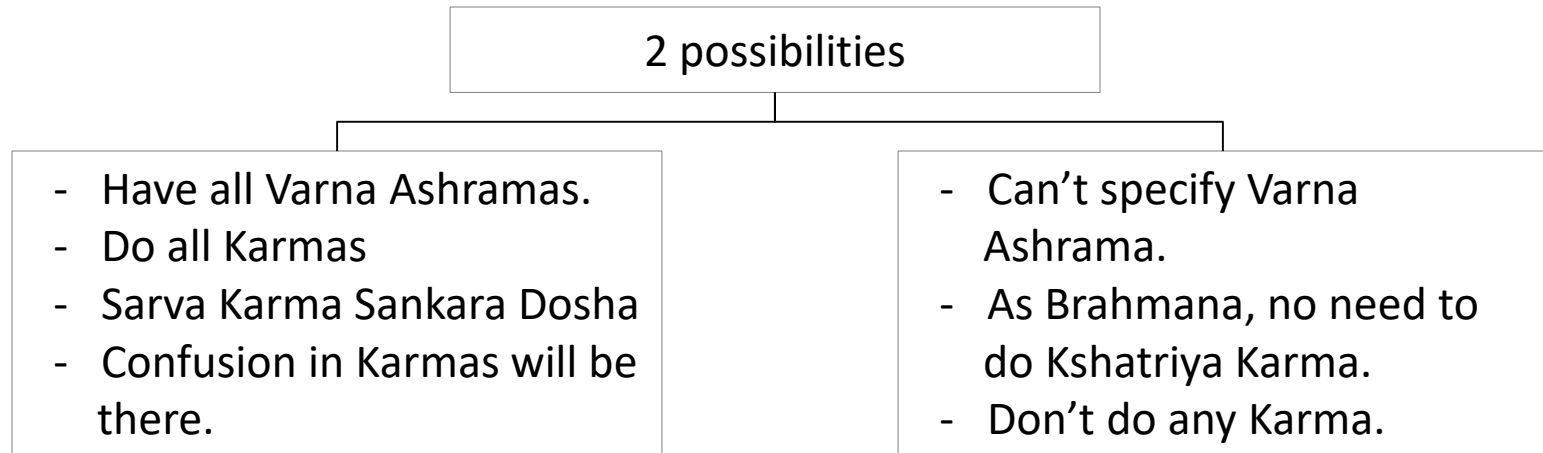
Since it becomes possible as well as impossible for one to perform all actions [on the view of non-difference between jiva and Brahman], there arises also [the defect] of mixing up all actions. [Introduction – Verse 74]

- Abheda Paksha Khandanam.

### Another Problem :

- Jnani gains knowledge of Aham Brahma Asmi, like Advaitin.
- Brahman, all inclusive, 14 lokas in Brahman, entire humanity in Brahman, all Varnas, Ashramas in Brahman.
- I am total Brahman.
- What is Varna, Ashrama of that total Brahman?
- Is he Brahmana, Kshatriya, Vaishya, Shudra?
- Is he Brahmachari, Grihasta, Vanasprastha, Sanyasi? Samastham Brahma.
- All Veidika Karmas are based on designation of Yajamana.
- In Sandhya Vandanam, which Veda will he follow? Yajur, Rig, Sama?
- Karmas of Brahmana, Kshatriya, Vaishya, different.

- To do Karma, need to indentify Varna, Ashrama, Gothra, and Veda.
- For Jnani, Varna Ashrama can't be specified.



- In Abheda Paksha, Jnana Karma Samuchhaya not possible.
- Jnani will have no Varna – Ashrama or all Varna Ashrama.
- Can't have specific Varna, Ashrama.
- Jnani not individual but has Jnanam – Aham Sarva Atmaka Brahma.

#### **a) Sarva Karma Nimitta :**

- Is condition for all Veidika Karmas – from one Angle.

#### **b) Asambavabyam :**

- No Karma at all from another angle.
- Can't choose Karma is Dosha.

## Verse 74 :

सर्वजात्यादिमत्त्वेऽस्य नितरां हेत्वसंभवः ।  
विशेषं ह्यनुपादाय कर्म नैव प्रवर्तते ॥ ७४ ॥

*sarva-jāty-ādi-mattve 'sya nitarāṃ hetv-asambhavaḥ  
viśeṣaṃ hy anupādāya karma naiva pravartate*

For this person, who identifies himself with all castes, etc., there is no reason at all [for the performance of any ritualistic action]. Indeed, ritualistic action cannot take place at all in the absence of specification [such as caste, etc.]. [Verse 74]

## 2<sup>nd</sup> Option :

- Since no specific Varna Ashrama, can't perform any Karma.

### a) Sarva Karma Sankara Asya Jatyadi Madve :

- For this Jnani, Aham Samastham – Vyastham Brahma, not Nirguna Brahma – iti Jnani.
- He will possess all Jatis, 4 Varnas – and intermediaries.
- Brahmana + Kshatriya – get Children.
- Brahmana + Shudra – get Children.
- Countless Jatis, duties prescribed.
- Inter – religious marriages.

### b) Na Itara Hetu Asambavaha :

- Absolutely, there is no specific condition.
- Hetu – designation – not possible, which body he will identify?



- As Jnani, all bodies his body designation – Asambaha – so what?

**c) Vishesha Anupam Adaya :**

- 1<sup>st</sup> line is complete sentence.
- Hetu Asambavaha Bavati.
- Totally not possible...
- If Jnani not possible...
- If Jnani can't take any specific designation.

**d) Karma Neiva Pravartate :**

- Karma never possible.
- In inter-religious marriages, priest confused as to chant what Mantras?
- Gothra, Varna, Veda doesn't exist for a foreigner.
- Takes over Brahma Gothram
- Veidika Karma requires designation.
- If Varna, Ashrama Dharma disappears, Veidika Karmas will not survive.
- Manu will Run.

## Introduction – Verse 75 :

स्याद्विधिः अध्यात्माभिमानादिति  
चेत्, नैवम्। यस्मात्।

*syād vidhir adhyātmābhimānād iti  
cen naivam. yasmāt*

If it be said that there is room for injunction [which enjoins the performance of karmas on the basis of eligibility], since there is identification with the body, it is not so for the following reason. [Introduction – Verse 75]

### Bheda – Abheda Vadis Solution :

- Why can't Jnani go by designation of his physical body?
- Date of Birth, parents, Varna / Ashrama.
- Adhyatma Abhimana, identify with his specific body.
- Devotees do Puja for Guru as per his Purva Ashrama Gothra.

#### a) Adhyatma Abhimanat :

- Based on identification on his own particular body.

#### b) Vidhi Syat :

- Yajur Veda Jnani, Yajur Veda Sandhya Vandanam.
- For Wise person, if such solution given.

#### c) Na Evam :

- Not possible.

#### d) Yasmāt :

- Because of following reason.
- Why Jnani can't do Karma based on Deha Abhimana?

## Verse 75 :

न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः ।  
विदुषोऽप्यासुरश्चेत् स्यात् निष्फलं ब्रह्मदर्शनम् ॥ ७५ ॥

*na cādhyaṭmābhimāno 'pi viduṣo 'sty āsuratvataḥ  
viduṣo 'py āsuraś cet syān niṣphalam brahmadarśanam*

Also, identification with the body which is due to demoniac delusion is not possible for an enlightened person. If even an enlightened person be subject to demoniac delusion, Brahman - realization would be useless. [Verse 75]

## Purva Pakshi Solution :

- Jnani based on Deha Abhimanam – is contradiction.

- **Jnani – Definition :**

**One who does not have Deha Abhimana.**

- Jnanam and Ahamkara can't coexist.
- Why not say.

Paramartika Drishti	Vyavaharika Drishti
- Jnani	- Ahamkara <b>Gita :</b> - Pashyan, Srnvan... [Chapter 5 – Verse 8]

## Gita :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Why can't Purva Pakshi Say?
- Only Advaitin can talk about 3 Drishti not Eka Shastra Vadi.

## Advaitin :

Jagrat	Svapna	Brahman
Vyavaharika Satyam	Pratibhasika Satyam	Paramartika Satyam

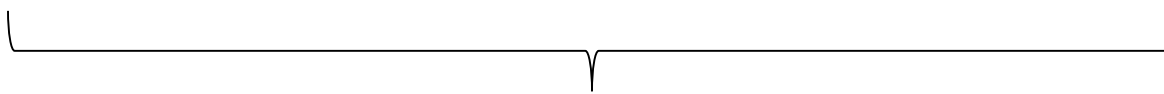
Unreal / Bheda

Real / Abheda

## Purva Pakshi :

- Paramartika Vyavaharika and Pratibhasika equally real.

Paramartika	Vyavaharika
Akarta	Karta



- Both equally
- No different orders

### **Bheda Abheda and Visishta Advaitam :**

- Don't have Pratibhasika Vyavaharika Bheda.
- Answer we give, they can't give.
- Jnani, can't have Ahamkara even from Vyavaharika Drishti because he does not accept Vyavahara.

#### **a) Vidusha :**

- For wise person.

#### **b) Adhyatma Abhimana :**

- Empherical, Mithya, Ahamkara is not possible... why?

#### **c) Asura Sataha :**

- Because Ahamkara is born out of ignorance.
- Asura means Agyana Janyam, because Aham is born out of ignorance.
- You say he is Jnani, Jnani can't have Ajnanam, can't have Mithya Ahamkara.
- If no Ahamkara, where is Varna Ashrama Karma? How Samuchhaya?

## 2<sup>nd</sup> Line :

- For Arguments sake, let us assume Jnani has Ahamkara, and Agyanam, Hypothetical.
- Both Jnanam and Ajnanam co-exist for Jnana – Karma Samuchhayartham.

### d) Vidusha Api Asura Chet :

- If wise person also has Ajna Janya Ahamkara then what is consequence?
- Asura explained in introduction to verse 70.

तत्र यदि तावत् वास्तवेनैव वृत्तेन ब्रह्म  
प्राप्तं आत्मस्वाभाव्यात् , केवलं  
आसुरमोहापिधानमात्रमेव अनाप्तिनिमित्तं,  
तस्मिन् पक्षे ।

*tatra yadi tāvad vāstavenaiva vṛttena brahma  
prāptam ātma-svābhāvyāt kevalam  
āsura- mohāpidhāna-mātram evānāpti-nimittam  
tasmin pakṣe*

Now, if Brahman is really attained in view of its being of the nature of the Self, it is only the veil of the demoniac delusion that is the cause of its non-attainment. With regard to this view, [this has to be said]. [Introduction – Verse 70]

### e) Brahma Darshanam Nishphalam Bavati :

- Then Brahma Jnanam becomes useless.
- One gains Jnanam for Ajnana Nivritti.
- If Jnanam and Ajnanam are going to co-exist, why should a person go after Jnanam after all.
- Use time for other purpose.
- Brahma Darshanam Nishphalam Bavati.

## Introduction – Verse 76 :

अज्ञानकार्यत्वात् न समकालं नापि क्रमेण  
ज्ञानकर्मणोः वस्त्ववस्तुतन्त्रत्वात् सङ्गतिः  
अस्ति इत्येवं निराकृतोऽपि काशं कुशं वा अवलम्ब्याह ।

*ajñāna-kāryatvān na sama-kālaṁ nāpi krameṇa  
jñāna-karmaṇor vastv-avastu-tantratvāt saṅgatiḥ  
astīty evaṁ nirākṛto 'pi kāśaṁ kuśaṁ vāvalambyāha*

Even though the theory of simultaneous as well as successive combination - between knowledge which is dependent on the real and ritualistic action which is dependent on the unreal - has been refuted on the ground that ritualistic action is the result of ignorance, (the opponent again) argues catching hold of straws. [Introduction – Verse 76]

### Sureshvaracharya has established following so far :

- Jnani can't have Ajnanam, Ahamkara, Deha Abhimana, Varna-Ashrama designation, Veidika Karma, Jnana – karma Samuchhaya.
- Karma can't join Jnanam – Sama-kalam, simultaneously or in Krama, one after another.
- Why Jnanam and Karma can't be practiced simultaneously, parallelly?

Jnanam	Karma
- Drop body identification.	- Identify with Body.

- After Jnanam, ignorance gone, Deha Abhimana gone.

### a) Karma Ajnana Karyatvat :

- Karma is product of ignorance.
- Therefore Sama Kalam, simultaneously or Kramaha or sequentially after Jnanam.

- No combination of Jnanam and Karma.

## b) Sangatihi :

- Combination not possible (Another meaning of Sangatih – Link, connection between 2 slokas).
- In Advaita we don't talk about Jnana Karma Samuchhaya.
- 1<sup>st</sup> Karma – gets Sadhana Chatustaya Sampatti, drop Karma, go to Jnanam.
- Karma Anantaram Jnanam possible.
- Karma Sama Kale Jnanam not possible.
- After Jnanam, Karma impossible.
- Sangatihi Na Bavati...
- Sureshvaracharya refers to technical point causally.

## c) Vastu Avastu Tantratvam : Technical point

Karma	Understanding / Knowledge / Knowing
<ul style="list-style-type: none"> <li>- Action</li> <li>- Listening</li> <li>- Has choice</li> <li>- Avastu Tantram</li> <li>- Travel by Bus, car, cycle, sitting, standing, close eyes, mind in hall.</li> <li>- Depends on will.</li> </ul>	<ul style="list-style-type: none"> <li>- Not action</li> <li>- No choice</li> <li>- Vastu Tantram</li> <li>- What you receive behind ears, not your choice .</li> <li>- Message determined by object, Shabda to which I am exposed to.</li> <li>- Not will based.</li> </ul>



- Essentially 2 different processes, can't be combined.
- Purva Pakshi gives another suggestion, refuted in verse 76.

### Verse 76 :

अथाध्यात्मं पुनर्यायात् आश्रितो मूढतां भवेत् ।  
स करोत्येव कर्माणि को ह्यज्ञं विनिवारयेत् ॥ ७६ ॥

*athādhyātmam punar yāyād āśrito mūḍhatām bhavet  
sa karoty eva karmāṇi ko hy ajñam vinivārayet*

If it be the case that there is identification with the body (for the enlightened man), then he is an ignorant man. He certainly performs actions. Indeed, who can prevent an ignorant one?  
[Verse 76]

### Revision :

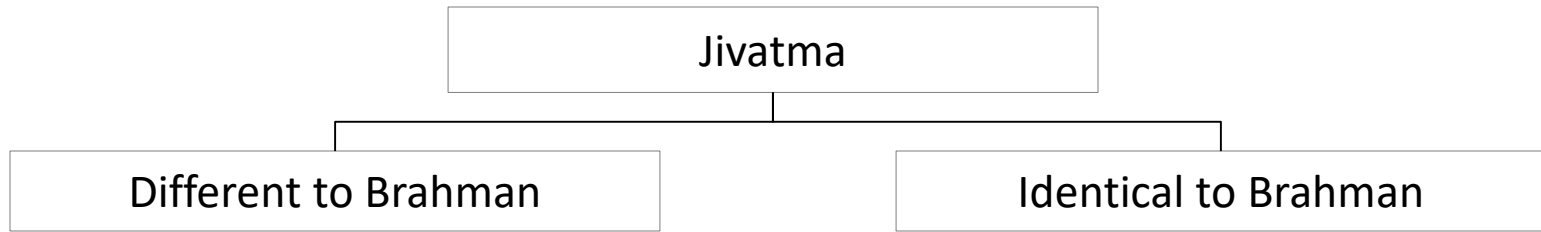
- Sureshvaracharya refutes Bheda, Abheda Vadi.
- Samastav – Vyastav Butam Brahman (SVBB).
- Brahman existing as one total and plurality, individual things and beings.
- See unity in diversity.

Unity	Diversity
Satyam	Satyam

- Advaitam talks about unity in diversity also.

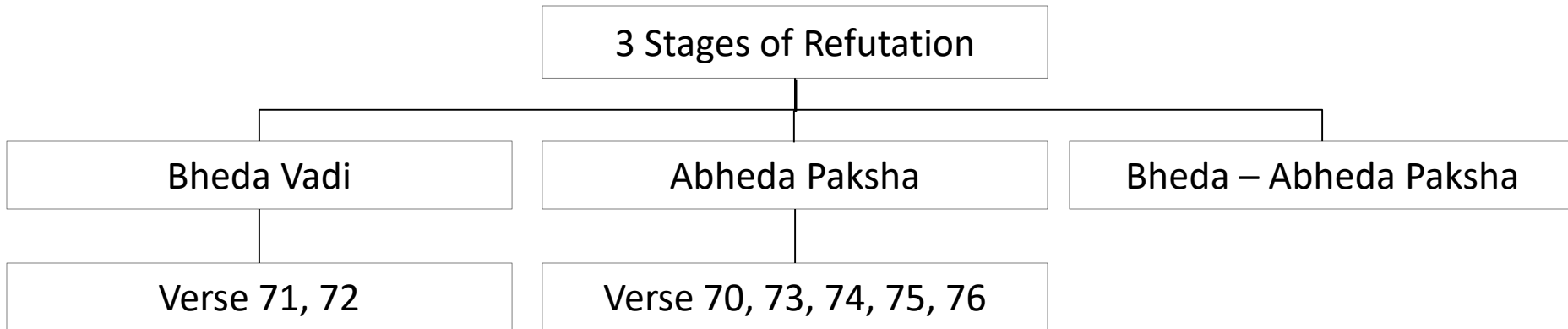
Unity	Diversity
Satyam	Mithya

- What is relation of Jivatma and Brahman in Purva Pakshi Matam?



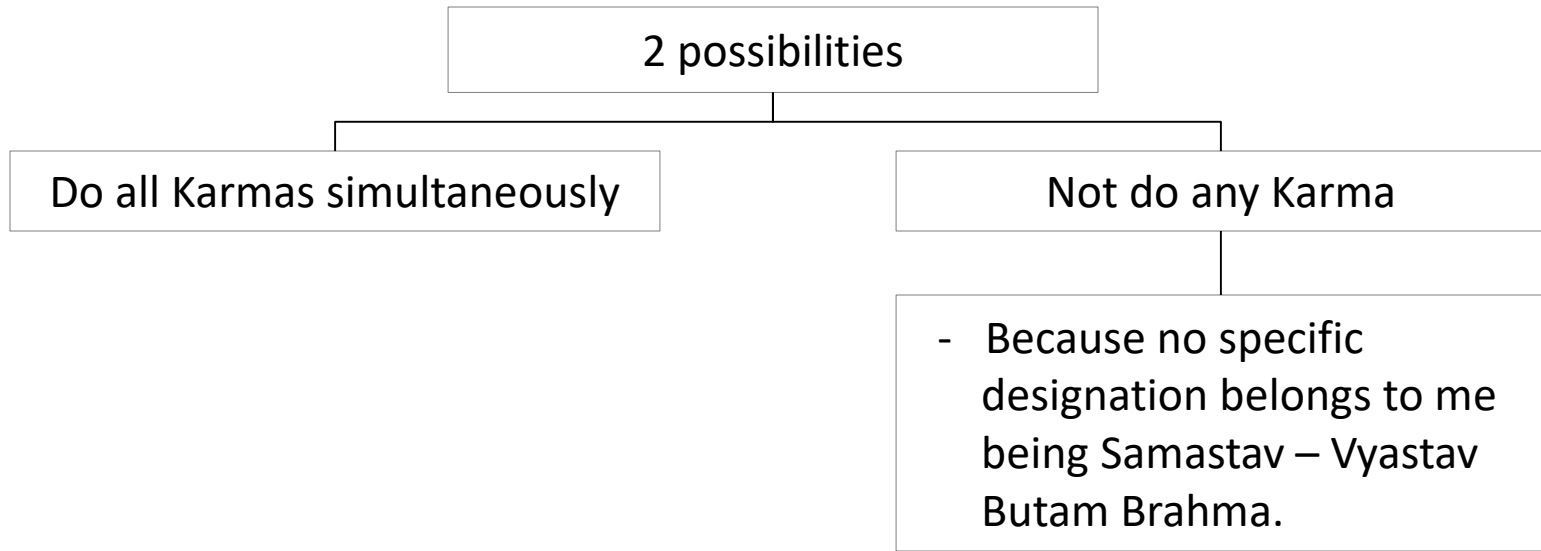
### **Bheda – Abheda Vadi :**

- Not pure Bheda or pure Abheda, mixture.
- There is identity in difference.
- Tamilnadu / India.
- Difference and non-difference is there.



- If Jivatma claims oneness with Samastav – Vyastav Butam Brahman and claims Aham Brahma Asmi, he will have all Varna Ashramas and can't claim to be Samastav – Vyastav Butam Brahman and do Karma.
- As long as I am identified with individual body, I have Varna – Ashrama designation.

- Once I know “Aham Brahma Asmi” I have all designations simultaneously.
- Which means there are 2 possibilities.



- No question of combining Karma, Karma Samucchaya.
- Before Jnanam, have particular designation.
- Jnana Sama Kalam or Anantaram, Karma not possible.

Sama Kalam	Krame Na Va
Along with knowledge	After Knowledge

#### Another incidental Technical point :

- Jnana – Karma have different nature.

Karma	Jnanam
<ul style="list-style-type: none"> <li>- Will based</li> <li>- Avastu Tantram</li> </ul>	<ul style="list-style-type: none"> <li>- Not will based</li> <li>- Vastu Tantram</li> </ul>

### Discussed in Brahma Sutra : Samayvaya Sutra

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Also in Sarva Vedanta Siddhanta Sara Sangraha.
- For combination, Jnani must identify with specific body, only then designation of Varna – Ashrama comes, pre-requisite of all Karmas.

### Purva Pakshi :

- Makes last ditch attempt.
- Kasham Kusham Va Avalabyaha.
- 2 types of dry grass, clutching, holding on to.
- Just like a drowning person holds on to a floating straw, similarly, dying Bheda – Abheda Vadi is trying to hold on to some flimsy idea, holding – clutching desperately.
- Answer in Verse 76 by sureshvaracharya.

- Assume, to perform Karma, he comes back to Deha Abhimana, gains Aham Brahma Asmi, I am all pervading Brahman.
- For performing Veidika Karma, he comes to original Jati Varna and performs Karma.
- Purva Pakshi view not mentioned in sloka.

**Sureshvaracharya Says :**

**a) Atha :**

- However, on the other hand.

**b) Adhyatmam Yayat :**

- Suppose Jnani descends from Sarvatma bava, disidentifies from Brahman, totality and chooses to identify with Adhyatmam, Vyashti Shariram, suddenly he remembers Abipadaye...

**c) Yayat Chet : Gachhet**

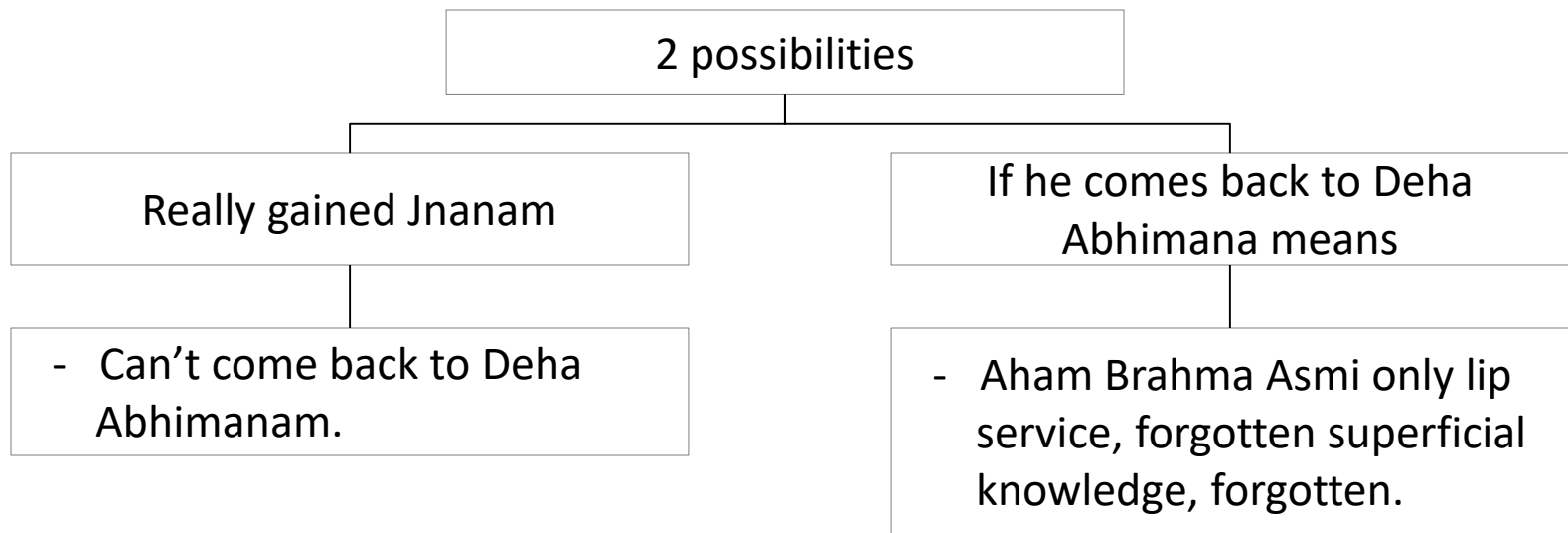
- He comes to, takes to...

**If it is your contention :**

- He has lost Jnanam.
- **If he has gained Jnanam, can't loose it, because it will means he has come back to ignorance.**

**d) Moodatam Ashrito Bavet :**

- He has come back to Agyanam, delusion means he has no Jnanam.



- Once he is ignorant, Varna – Ashrama Dharma comes, Veidika Karmas come.

**e) Saha Karmani Karoti Eva :**

- Such person will take on to Karma, Gothra, Sutra...
- Hypothetical situation imagined by Sureshvaracharya.
- Can go without food, do Sandhya Vandanam first, means staunch Karma Abhimana is there.
- Once Deha Abhimana comes, Karma comes with double force.

**f) Kaha Vidhi Varanye :**

- Who can stop him from taking Pancha Patra Uddarani.
- He will definitely perform Karma, comes to Deha Atma Abhimana, no Jnana Samuchhaya, no Jnanam at all, only Karma.

Previously	Now
- Jnanam was there, no Karma.	- Karma is there, Jnana gone away.

- Jnanam and Karma mutually exclusive.
- Sama Kale, Karma na bavati.
- Jnana Kale, Varna Ashrama Ne Bavati.
- Karma Kale, Varna Ashrama Badaha Nasti.
- Karma may come back, no Samuchhaya possible.

## Introduction – Verse 77 :

सिद्धत्वाच्च न साध्यम् । यतः ।

*siddhatvāc ca na sādhyam. yataḥ*

Since (what has to be done) has already been achieved (by the man of knowledge), it is not something yet to be accomplished. It is for this reason. [Introduction – Verse 77]

- Another Argument in context of Abheda Paksha.

### Abheda Paksha :

- Aham Brahma Asmi saying Samastav – Vyastav Butam Brahma Asmi.
- Suppose such knowledge is there, Karma is not possible because I know, I includes all beings, things in the universe, Brahman is everything.
- I am one with all Veidika Karmas belonging to all Varna Ashramas.
- They perform Nitya, Naimittika karmas, Rig Veda Sandhya, Yajur Veda Sandhya, Agnihotram.
- Brahman = Creation, I includes all Karmas, they are already Svarupam of Brahman.

### Advaitin :

- Brahma Svarupam is Nirgunam, Paramartikam.

### Bheda Abheda Vadi :

- Brahman, Vyavaharikam, Satyam, includes Creation, all Karmas happening all the time.



- What is Svarupam need not be accomplished through effort, naturally there, unconditionally there.
- **Example :**  
Breathing is Svarupam of all living beings – Ant to elephant.
- Don't have to plan to do Karma of breathing – 7 AM – 10 PM.
- Karma = willfull action by effort.
- Svarupa = Effortlessly present.
- With Aham Brahma Asmi Jnanam, he has Karma as his Svarupam.
- Karma need not be done as action by effort.
- Hence, no Jnana Karma Samuchhaya.
- Karma exists as his Siddha Svarupa.

**a) Karmana Svarupena Siddhatvat Na Sadhanam Bavati :**

- For a Jnani.

**For Ajnani :**

- Karma = Sadhanam, not for Siddah.
- All Karmas accomplished as very Svarupam of Jnani.
- Karma need not be accomplished through an effort.
- Can't prescribe breathing.

- Similarly can't prescribe Jnana – Karma Samuchhaya.

**Yatcha :**

Because.

**Verse 77 :**

सामान्येतर-रूपाभ्यां कर्मात्मैवास्य योगिनः ।  
निःश्वासोच्छ्वासवत् तस्मात् न नियोगमपेक्षते ॥ ७७ ॥

*sāmānyetara-rūpābhyāṃ karmātmaivāsyā yoginaḥ  
niśśvāsocchvāsa-vat tasmān na niyogam apekṣate*

Action, either as the universal or as the particular, becomes the very nature of the man of knowledge. Therefore, it requires no injunction; it is like breathing in and breathing out.  
[Verse 77]

**a) Karma Yoginaha Atma Eva Bavati :**

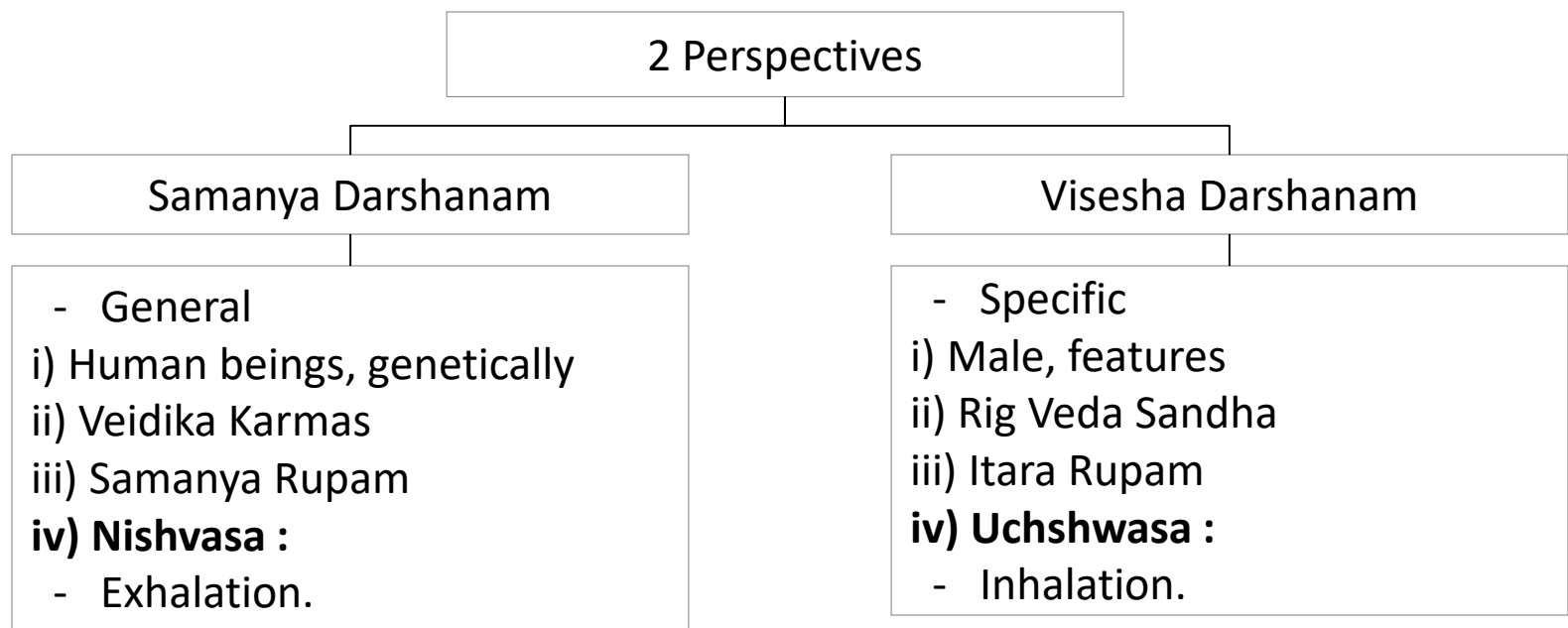
- Yogi = Bheda Abheda Vadi.

**Jnanam :**

- I am all inclusive Brahman.

**Aham :**

- Includes all Karmas.
- What type of Karma?
- Bheda Abheda sees in 2 perspectives.



**b) Tasmāt Niyogam :**

- Prescription of Karma.

**c) Apekshate :**

- Is not required for Jnanam.
- Karma already included in your Jnani as the very Svarupa.
- Since Karma can't be prescribed, Jnana Karma Samuchhaya can't be prescribed.

**Abheda Paksha Arguments / Nirasa :**

- Verse 70, 73 – 77 – 6 Verses over.

**Bheda Paksha Nirasa : Verse 71, 72**

- See them as constituent, component of Bheda, Abheda Paksha and negate.
- Bartru Prapancha Matam.
- Now the components Bheda – Abheda are united and negated as a mixture.

## Introduction - Verse 78 :

अस्तु तर्हि भिन्नाभिन्नात्मकं ब्रह्म ।  
तथा च सति ज्ञानकर्मणी संभवतः  
भेदाभेद- विषयत्वात् तयोः ।  
तत्र तावदयं पक्षः एव न संभवति ।  
किं कारणम् ? न हि भिन्नोऽयं  
इत्यभेदबुद्धिं अनिराकृत्य भेदबुद्धिः  
पदार्थमालिङ्गते । एवं हि अनभ्युपगमे  
भिन्नाभिन्न-पदार्थयोः अलौकिकत्वं प्रसज्येत ।  
अथ निष्प्रमाणकं अपि आश्रीयते, तदपि  
उभयपक्ष-अभ्युपगमात् अभेदपक्षे  
दुःखि ब्रह्म स्यात् । अत आह ।

*astu tarhi bhinnābhinnātmakam brahma.  
tathā ca sati jñāna-karmaṇī sambhavato  
bhedābheda- viṣayatvāt tayoh.  
tatra tāvad ayam pakṣa eva na sambhavati.  
kiṁ kāraṇam. na hi bhinno 'yam  
ity abheda-buddhim anirākṛtya bheda-buddhiḥ  
padārtham āliṅgate. evaṁ hy anabhyupagame  
bhinnābhinna- padārthayor alaukikatvaṁ prasajyeta.  
atha niṣpramāṇakam apy āśrīyate tad apy  
ubhaya- pakṣābhyupagamād abheda-pakṣe  
duḥkhi brahma syād ata āha*

“Then,” so the opponent argues, “let Brahman be different as well as non-different. In that case, both knowledge and action become possible, because they are concerned with oneness and difference.” But this theory itself is untenable. Why is it so? The notion of difference such as “This is different” cannot arise with regard to any object without removing the notion of non-difference. If this is not accepted, the terms “difference” and “non-difference” will lose their ordinary significance. If this theory is entertained [by the opponent] even though there is no evidence for it, then since both positions (i.e. difference and non-difference between Brahman and jiva) are accepted [by him], Brahman would be subject to misery from the standpoint of non-difference. Therefore it is said. [Introduction – Verse 78]

## **Purva Pakshi – Suggestion :**

- If I take mixture Bheda Abheda, I have advantage of remaining in Karma Khanda.
- Want to accommodate Karma Khanda + Jnana Khanda simultaneously.
- Purva Pakshi's struggle is, how to combine Karma Khanda + Jnana Khanda and become Eka Shastra Vadi.

### **I) Karma Khanda :**

- If I hold to Karma Khanda Paksha alone.
- I am different, Ishvara different, Brahman different.
- In Bheda Paksha I have Advantage of doing Karma.

### **Disadvantage :**

- No Advaita Jnanam.

### **II) In Jnana Khanda :**

<b>Advantage</b>	<b>Disadvantage</b>
Can hold on to Aham Brahma Asmi	Karma goes out

### **Purva Pakshi :**

- Why can't I hold on to both Karma Khanda + Jnana Khanda.

### **Example :**

- Thermos flask, put ice cream and coffee together to keep them individually hot, cold.
- Then can do both Karma + Jnanam.

### a) Astu Tarhi :

- If individually, Karma Khanda and Jnana Khanda untenable, can't hold water.

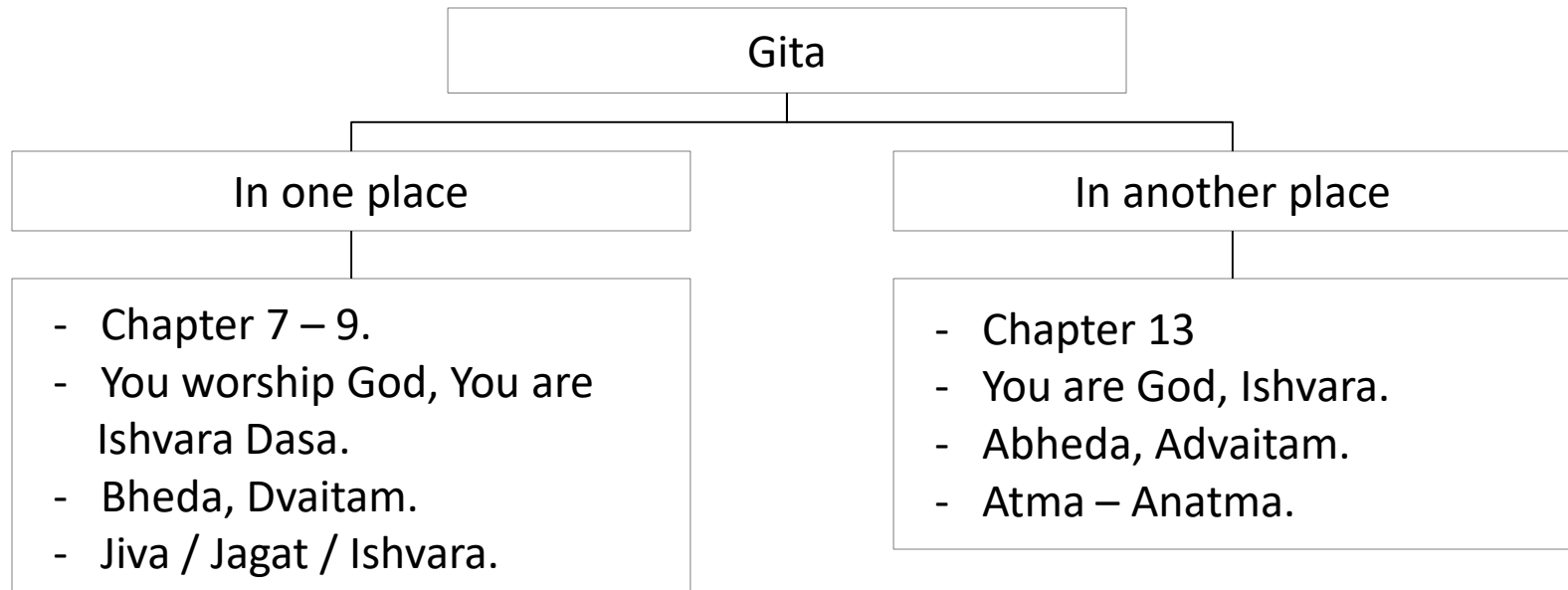
### b) Bhinna – Abhinna Atmakam Astu :

- Let us take combination of Bheda – Abheda.

Bheda	Abheda
<ul style="list-style-type: none"><li>- Hold on to Bagawan for Puja, Karma.</li><li>- Bagavan different from me.</li></ul>	<ul style="list-style-type: none"><li>- Hold to Jnana Khanda.</li><li>- Bagawan identical with me.</li></ul>

### What is Advantage?

- Can respect Veda Pura and Veda Anta, both Valid.
- Toughest task in Hinduism.



## **Controversy :**

- If I am God, why worship God.
- Veda Purva – Anta controversy for centuries.
- Do Puja or not after the class?
- How both valid?
- In Puja.

## **c) Tatacha Sati :**

- If you judiciously combine both, them Jnana Karmani Sambavatcha...

Puja Room	Class Room
Bheda	Abheda

## **d) Bheda Jnana Karmani Sambavataha :**

- Possible – hown.

## **e) Bheda – Abheda Vishayatvat Tayorhi :**

- Jnanam is based on Abheda Paksha.
- Karma based on Bheda Paksha. This is Purva Pakshi – Matam.

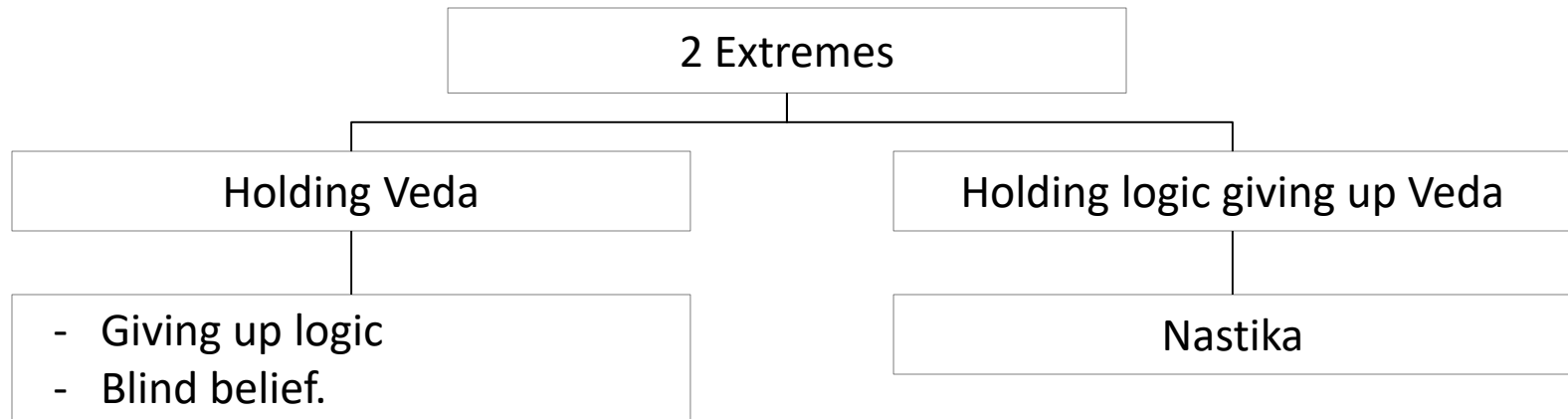
## **Sureshvaracharya Answer :**

## **f) Tatra Ta Vatu.. Ayam Paksha Eva :**

- It is nice to be all accommodative.
- Veda is Pramanam given by God – Purva + Anta both Pramanam.

Purva	Anta
Jiva – Ishvara Bheda	Jiva – Ishvara Abheda

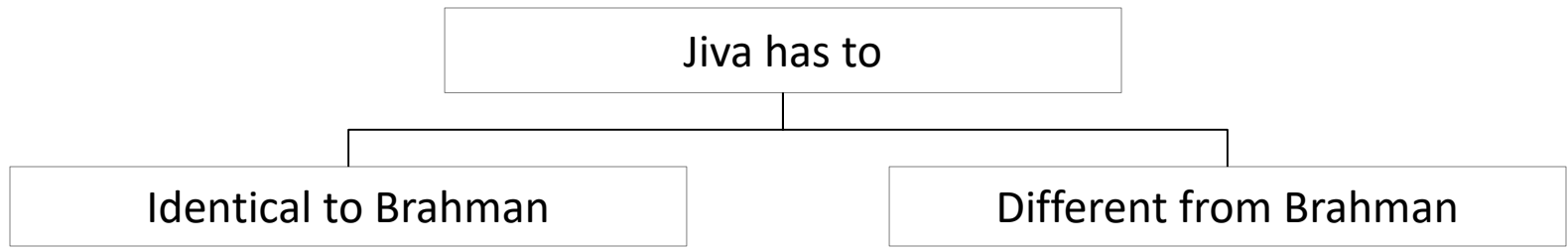
- You can't combine, logically untenable.
- Respect Veda, give up logic then blind belief.
- Vedanta does not give up logic.
- Make sure your interpretation does not go against logic called healthy Sraddha.
- Giving up Veda, holding to logic is Nastikatvam.



- Hold on to Sruti and Yukti Pramanam.
- Interpret Veda without contradicting logic reasoning.
- Bheda – Abheda Vada is contradictory to reasoning, opposite attributes, difference – non-difference.

- **Opposite attributes can't coexist in one place.**





- Not both different and identical.
- Therefore can't coexist. Therefore Samuchhaya not possible.

**Aside Issue :**

**Gita :**

कर्मणैव हि संसिद्धिम  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

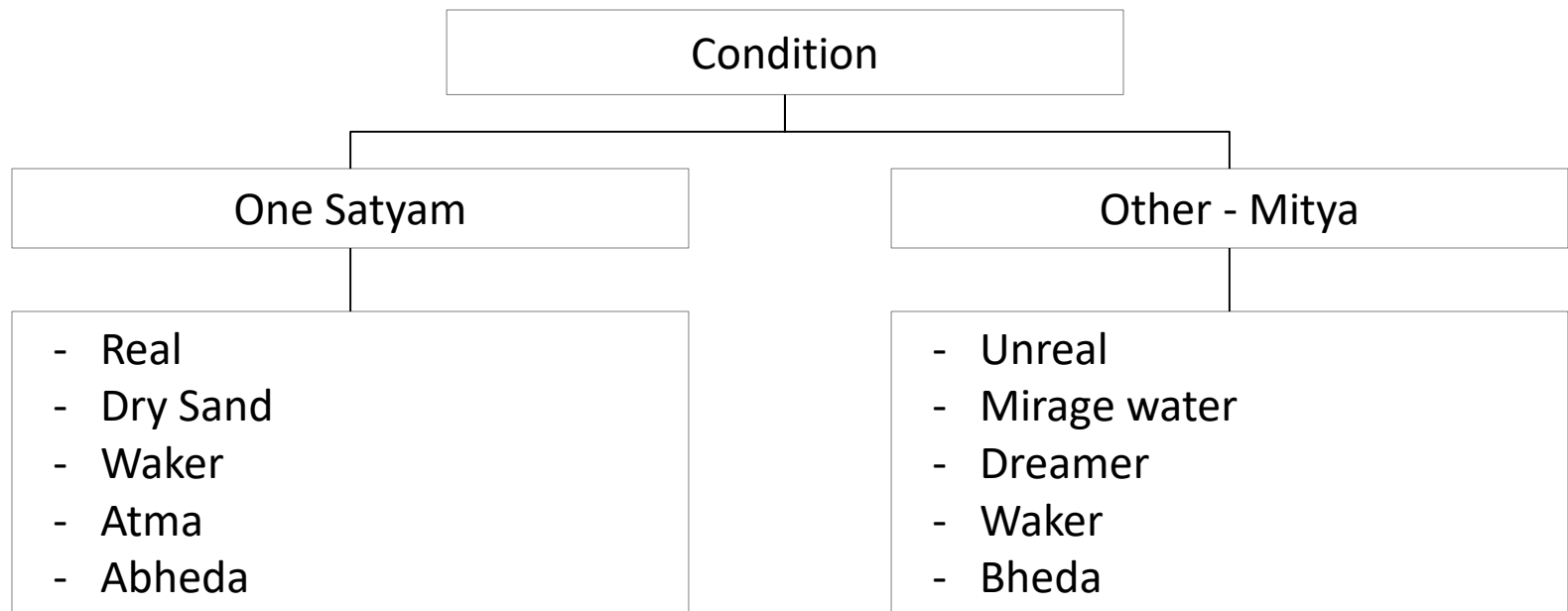
karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Advises Vidwan – Jnani to do Karma, Karma Kuryat.
- This is Jnana Karma Samuchhaya.

**Reasoning :**

- Opposites can coexist under one rare condition.



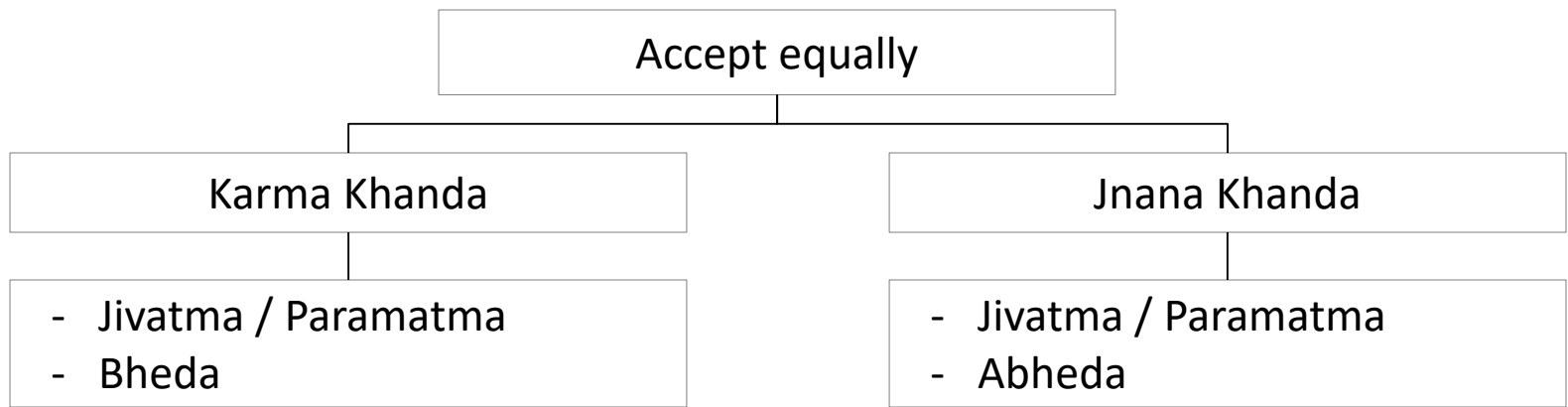
- Both can coexist, both Satyam according to Purva Pakshi.
- Therefore we dismiss.

### **Revision :**

- Bheda – Abheda – System of philosophy rejected by Sureshvaracharya.
- What are logical problems?
- Combination refuted here in verse 78.

### **a) First one and half line upto Tayohi – Purva Pakshi – Matam.**

- From Tatra Tavat is refutation.
- Purva pakshi wants to give equal importance to Veda Purva and Veda Anta.



- Composite system presented.
- Follow both lifelong, die as Samuchhaya Vadi, after death only Videha Mukti, no Jeevan Mukti.

**b) Tatra Tadvā Dvayam Na Sambavati :**

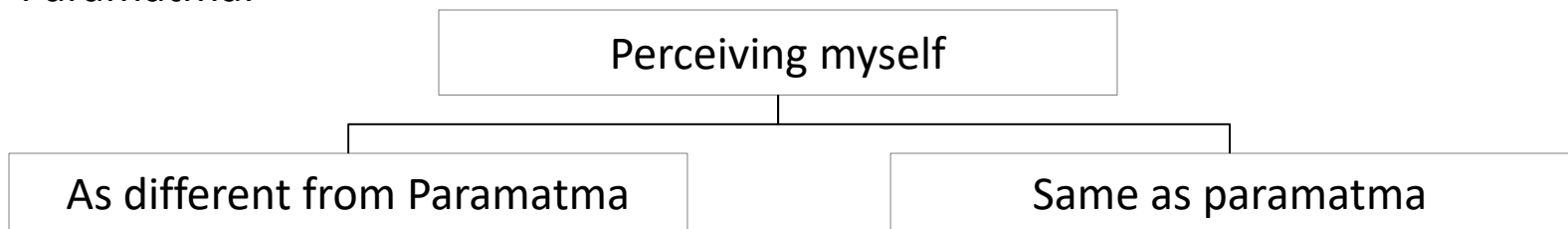
- Difference, non-difference, opposite attribute can't coexist in same Jiva or Paramatma.

**c) Kim Karanam :**

- What is the reason? We don't accept this Vada.

**d) Nahi Binnaha.. Padartham Alingate :**

- Perception of difference, I am Jiva, I have to talk about my relationship with Paramatma.



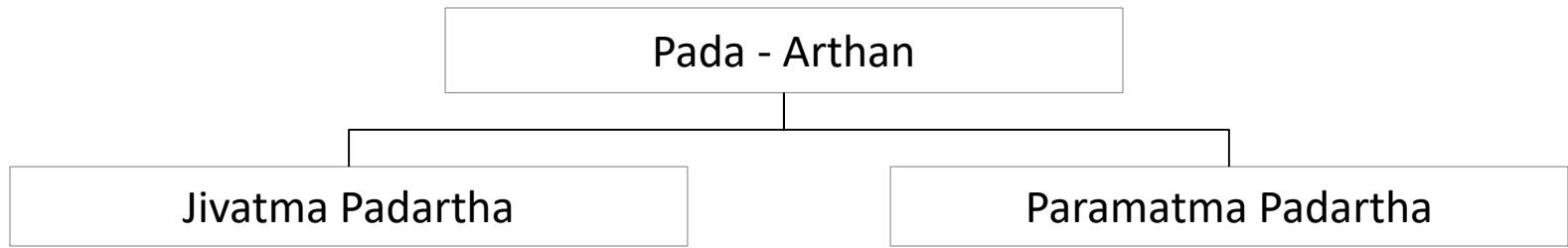
- Buddhi here = Perception, cognition, understanding, not intellect here.
- Aham Binnaha iti – I Jivatma am different from Paramatma.
- This perception is possible only under one condition.
- It should displace another perception, Abheda Buddhi Anirakrutya.

I am Dasa	Aham Brahma Asmi
Aham Baktaa Asmi	Aham Ishvara Asmi

- Am I Bakta or Bagavan?
- Bakta can't be Bagavan.
- In Advaitam, can accommodate both in a peculiar way.

Vyavaharikam	Paramartikam
<ul style="list-style-type: none"> <li>- Jiva, Bakta</li> <li>- Do Puja</li> </ul>	<ul style="list-style-type: none"> <li>- Bagavan</li> <li>- Abheda</li> <li>- Teach Advaitam.</li> </ul>

- **2 degrees of reality, opposites can coexist if they belong to 2 different orders of reality.**
- Bheda, Abheda reality, both not Satyam, 2 orders of reality, can coexist.
- Without negating perception of difference, one can't embrace, associate with indifferent Paramatma.



- We are forced to accept one of two.

#### **d) Evam Bhi Anapyugame Sati :**

- Have to accept Bheda Abheda.. Logical contradiction, can't coexist.
- Impossibility of coexistence of Bheda – Abheda.
- Suppose you don't accept Abheda, ignore, logical contradiction, you will have to introduce.
- Bheda – Abheda as extra-ordinary mysterious concept.
- Your theory will become abnormal with contradictions.
- Will have to say it is Alaukika Vishaya.

#### **e) Alaukikam Pragyeta :**

- **Sarva Pramana Virudha, Nishpramanam.**
- Will violate all perceptions, reasoning.

#### **Bheda Abheda Vadi :**

- What is wrong in that?
- You also talk of Maya, extraordinary Phenomena, indescribable.

## Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Mahadbuta Maya, Nirvachaniya, logically uncategorisable, indescribable, Alaukika Padartha.
- Bheda – Abheda like Maya.

## Sureshvaracharya :

- Our Maya, no problem, Bheda Abheda has problems.

## e) Athaha :

- However.

## f) Nishprayanam Api :

- Coexistence of Bheda – Abheda simultaneously is violating all Pramanams, violates Pratyaksha, Anumana, Shastra.

## g) Kadapi Ashriyati :

- Resorted to, accepted by.

#### **h) Tatu Nishpramanyam :**

- If it is accepted, what will be problem.

#### **i) Ubayor Paksha Abyugamat :**

- Means you are accepting Bheda – Abheda in both Jiva – and Ishvara.

<b>Bheda Paksha</b>	<b>Abheda Paksha</b>
<ul style="list-style-type: none"><li>- No problem</li><li>- Ishvara Asamsari, Jiva Samsari.</li><li>- Jiva – Ishvara different</li></ul>	<ul style="list-style-type: none"><li>- Samsari Jiva and Asamsari Ishvara when they join.</li></ul>

#### **j) Brahma Dukhi Syat :**

- **Dukhi Jivas misery joins Ishvara, Ishvara takes sorrows of Jiva, becomes Maha Samsari.**
- Sarva Jiva Dukham will mingle with Ishvara at the time of Abheda Paksha Darshanam.
- Ishvara becomes Maha Samsari.
- Sarvagaya, Sarva Shaktiman mingles with Sarva Samsaritam.
- What is the use of becoming such a Samsari.
- Bheda – Abheda Vada Ridiculous.

#### **k) Ataha Aha :**

- I want to say this.

## Verse 78 :

भिन्नाभिन्नं विशेषैश्चेत् दुःखि स्याद् ब्रह्म ते ध्रुवम् ।  
अशेषदुःखिता च स्याद् अहो प्रज्ञात्मवादिनाम् ॥ ७८ ॥

*bhinnābhinnam viśeṣaiś ced duḥkhi syād brahma te dhruvam  
aśeṣa-duḥkhitā ca syād aho prajñātma-vādinām*

If Brahman is different as well as non-different on account of [the common and] specific qualities, then in your theory Brahman is surely subject to misery. Also, it has to bear the entire misery [of all the jivas]. Wonderful is the wisdom of those who talk about the Self! [Verse 78]

- Same idea condensed here.

### a) Brahma Binna – Abinnam Viseshav Syad Chet :

- If Brahman is both identical and different from Jiva Chet – then.

### b) Tey Brahma Dukhi Syad :

- Your Brahman which is associated with all Jivas will become sorrowful.
- We present same to Visisht Advaitins.
- If all Jivas become part of Ishvaras Shariram, Ishvara will have Samashti Dukham.
- Ishvara has to cry for sometime, smile for sometime simultaneously.

### In Advaitam :

- **Ishvara not affected by sorrow, all sorrow is Mithya.**
- What is Mithya can't affect Satyam.



- Anyatra Dharma – Adharma, relative happiness and Sadness, can't affect absolute Asanga Brahman.
- Brahman is free from Sukham and Dukham.
- For Advaitin, Dukham is experienced but Mithya Prapancha.
- Bheda – Abheda Vadi does not accept Mithya.
- If you don't accept Mithya, will have problems everywhere.

**For Advaitin :**

Brahman	Jagan
Satyam	Mithya

- Brahman Satyam common to both Visisht and Advaitin.
- Main difference is Jagan Mityatvam.
- Otherwise what will happen?

**Te Brahman Dukhi Bavet :**

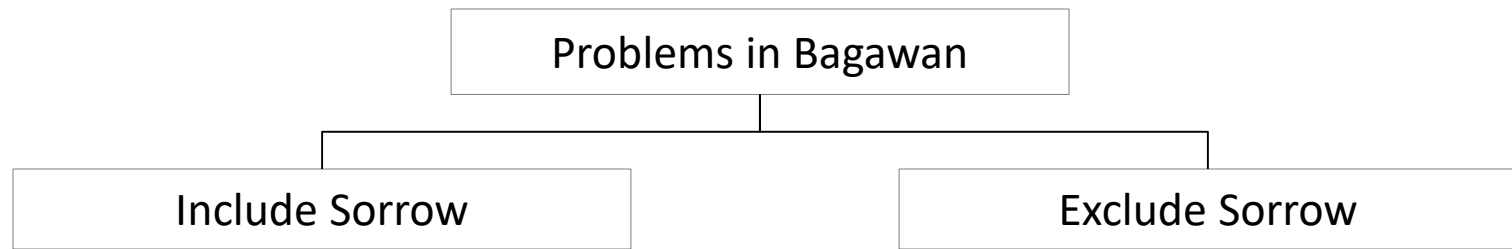
- Your Brahman will be Maha Samsari, has to share sorrows of all Jivas, human, plant, animal.

**Visisht Advaitin :**

- Bagavan is Anantha Kalyana Guna, only Positive attributes, sorrow outside Bagavan.

**Advaitin :**

- Bagavan will be limited then, Sa Antaha, he does not reach where sorrows are there.



- Only solution, sorrow is superimposed on Bagavan, does not affect Bagavan.
- Dreamer superimposed on waker Adhishtanam, does not affect waker, only logical solution.
- You will have endless problems if you don't accept Mithyatvam of Jagat.

**c) Aho Pragnya :**

- Teasing Purva Pakshi, wonderful, intelligent, you are.
- You came to Shastra to remove your sorrow.
- Now, you made Bagawan also sorrowful.
- Atma Vadina, spiritual people, Bheda – Abheda Vadis.
- Pragnya is intelligence, Brihaspati...